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KEY TO ABBREVIATIONS

AACC : All Africa Conference of Churches

AMEZ : African Methodist Episcopal Zion

CCA : Christian Conference of Asia

CCIA : Commission of the Churches on
International Affairs

CCPD : Commission on the Churches'
Participation in Development

CEC : Conference of European Churches

CICARWS : Commission on Inter-Church Aid,
Refugee and World Service

CMC : Christian Medical Commission

CWME : Commission on World Mission and
Evangelism

EDCS : Ecumenical Development
Cooperative Society

EEC : European Economic Community

ELTSA : End Loans to Southern Africa

FSPC : Federation of Swiss Protestant
Churches

GDR : German Democratic Republic

ICYE : International Christian Youth
Exchange

LCA : Lutheran Church of America

LWF : Lutheran World Federation

OAS : Organization of American States

PCR : Programme to Combat Racism

SODEPAX : Committee on Society, Develop-
ment and Peace

SYNDESMOS : World Fellowship of Orthodox
Youth Organizations

TNCs : Transnational Corporations

UDPS : Universal Day of Prayer for
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WARC : World Alliance of Reformed
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WCC LAUNCHES \$ 5 MILLION APPEAL
FOR NICARAGUA

Geneva (EPS) - An appeal for US \$ 5 million for the churches' participation in reconstruction in Nicaragua in 1980 has been issued by the World Council of Churches' Commission on Inter-Church Aid, Refugee and World Service (CICARWS).

This was recommended by a consultation in Geneva on 7-8 December 1979, organized by CICARWS to discuss the general nature and magnitude of the programmed participation by the churches in the reconstruction in Nicaragua and to define procedures for the coordination of requests. The participants, who represented 17 relief agencies and the Nicaraguan Evangelical Committee for Aid to Development (CEPAD), declared that "the programmes and policies of the government and the churches in Nicaragua merit the full moral and material support of the world ecumenical community."

The \$ 5 million appealed for would include contributions to the programme budget of CEPAD of \$ 1,940,000 and a specific commitment of \$ 300,000 to CEPAD's food-for-work programme carried on in cooperation with the Nicaraguan government's Ministry of Social Welfare. Contributing agencies would be able to earmark funds for either of these purposes or for individual projects of CEPAD or the government.

It was agreed at the consultation in Geneva that all individual projects of substantial size would be referred back to Nicaragua to be presented in coordinated proposals to be worked out there.

After the revolution in Nicaragua in which the Sandinista Liberation Front ended the regime of dictator Anastasio Somoza, the government of Nicaragua inherited a country devastated by conflict, economically paralysed and with social services in a moribund state after years of neglect by the Somozas. The rate of unemployment in the country is staggering. A number of friendly countries and the international Christian community have rendered assistance, with the WCC/CICARWS channelling over \$ 860,000 to the Nicaraguan churches to support emergency relief activities. Since October 1979, with the end of the emergency period, attention has turned towards more long-term rehabilitation and reconstruction.

At the Geneva consultation in December, Mrs Maria T. Zambrana of the Ministry of Social Welfare Government of Nicaragua, described the policies and priorities of the reconstruction in Nicaragua and the role of the churches at the national and international levels. Dr Gustavo Parajon spoke on CEPAD's past and present activities; and Professor Gilberto Aguire explained CEPAD's policies and programmes for reconstruction.

EPS

DR PHILIP POTTER APPEALS FOR
VISIBLE CHRISTIAN UNITY

Geneva (EPS) - On the occasion of the Week of Prayer for Christian Unity, celebrated by the churches throughout the world 18-25 January 1980, Dr Philip Potter, general secretary of the World Council of Churches (WCC), gave the following message : "The Week of Prayer for Christian Unity is one of the most significant expressions of the ecumenical movement. It is a yearly reminder of our unity as those who address God as our Father through Jesus Christ and in the communion of the Holy Spirit, and who share a common life as children of the Father by faith, hope and love. It is also a time to join ardently in prayer of our Lord that we may all be one, as he is one with the Father, that the world may believe.

"This year the churches are called to pray for unity in the prayer our Lord taught us: 'Your Kingdom Come'. This prayer is the central message of the Gospel which Jesus proclaimed in word and deed and for which he died and lives today as our risen king. It is the message of the kingly rule of God over all peoples and all things in justice, peace and joy. It is par excellence the message of unity. The Church is the fellowship of those who have heard the call to accept this kingly rule of God and who become the first-fruits of the Kingdom.

"We live in a world which refuses the kingly rule of God and is deeply divided and broken. The churches reflect these divisions in our world and are even more deeply divided in their understanding of life together in the Kingdom. Our disunity in faith, in the sacraments and in the ordering of life in the Church makes a mockery of our prayer for the coming of the Kingdom.

"Let us therefore, during this week together listen earnestly to the message of the Kingdom, repent and believe the good news, and seek new ways of doing the will of our Father in a broken world. Let us pray that the churches may become more genuine messengers and signs of the Kingdom. Let us above all pray that our union with God the Father by faith, hope and love may be manifested in visible unity as his people so that we may be more effective witness of his Kingdom and hasten it coming."

The Week of Prayer for Christian Unity gives a real impetus to the preparation of the world mission conference organized by the WCC's Commission on World Mission and Evangelism (CWME), to be held 12-25 May 1980 in Melbourne on the same theme, "Your Kingdom Come". In celebrating this Week of Prayer, tens of thousands of parishes in all continents will thus identify with the process of reflection leading up to the Melbourne Conference. "It is not a very common practice in the ecumenical movement that a conference like this benefits from such wide participation in the preparation," declared the Rev. Emilio Castro, director of CWME, who is the conference's main organizer.

EPS

AACC AT A HISTORICAL
TURNING POINT

Nairobi, Kenya (EPS) - The urgency of appointing a new general secretary and of taking immediate financial measures will be the main topics of discussion during the extraordinary meeting of the General Committee of the All Africa Conference of Churches (AACC) which will be held from 4 February in Nairobi, Kenya. In a statement issued on 2 January, the Right Reverend John Gatu, chairman of the General Committee, declared that : "As a result of the decision of the General Committee of the All Africa Conference of Churches which met in Yaoundé, Cameroun, in May 1979, the post of the general secretary has now become vacant. The AACC member churches are being requested to make nominations for a new general secretary. The final selection of the successful candidate will take place at a meeting of the General Committee" - scheduled for February in Yaoundé.

As from 31 December 1979 the Rev. Canon Burgess Carr will cease his functions as AACC general secretary. For the last 20 months he has been on sabbatical leave in the United States, lecturing at Harvard University. Although the General Committee at Yaoundé asked Canon Carr to return to Nairobi, it appears that the conditions for his return could not be met. Therefore, the AACC is now looking for a new leader.

The financial situation of the AACC, which consists of 118 African churches, is critical and the General Committee will have to take drastic action. In Nairobi, AACC officials have already acted, and suspended or frozen temporarily half the 27 executive posts, and some secretarial posts, in an attempt to reduce the estimated loss of \$ 2.5 million as of end of December 1979, and alleviate the 1980 budget. This deficit is mainly due to the construction costs of the AACC's new headquarters and conference centre in Nairobi, which will not be completed for the moment. The transfer of the offices to the ground floor of the new headquarters building will release additional floors for renting out and thus provide for an additional source of income.

The General Committee will devote a good deal of time to the AACC's possibilities of activities during the 1980's.

EPS

50,000 BIBLES FOR
CZECHOSLOVAKIA

Stuttgart (FRG) - The United Bible Society (UBS) has sent 50,000 Bibles to the Lutheran Slovakian Church of Czechoslovakia. The arrival of this 29-ton consignment worth Sw.Frs. 265,000 was confirmed in Bratislava by the church authorities, UBS headquarters in Stuttgart announced. Professor Ondrej Bartho, general secretary, stated that his church was delighted to receive these Bibles, which are a new Slovak translation. The Bibles were sent by road.

EPS

DEATH IN CHINA OF FORMER
LEADER OF ECUMENICAL MOVEMENT

Peking (EPS) - One of the first six presidents of the World Council of Churches, Dr Chao Tzu Ch'en, 91, died at the end of November 1979 in Peking. Elected at the WCC's 1st Assembly in Amsterdam in 1948, he resigned from this function at the height of the Korean crisis. Dr Chao had lectured at the School of Religion of the University of Yenching, Peking, since 1926, and was one of the most eminent Chinese theologians of his time. He always tried to give Christian theology in China an authentic expression.

When the People's Republic of China was founded, he became one of the leaders of the "Three Self" movement, which is officially supported by the Protestant Church in China. During the turbulent years which followed, Dr Chao was the target of many campaigns aimed at discrediting and humiliating him, but he was rehabilitated shortly before his death. He was buried at the "Honorary Churchyard of the Revolution".

EPS

42ND CONGRESS OF AUCECB
MEETS IN MOSCOW

Moscow, USSR (EPS) - More than 500 delegates from all over the Soviet Union gathered in Moscow in December 1979 for the 42nd Congress of the All Union Council of Evangelical Christians-Baptists (AUCECB). The General Secretary, Alexei Bichkov, announced that in the last five years 203 new congregations had been formed and 34,000 people baptized. During the previous eleven years 272 ministers had completed the AUCECB correspondence course in Moscow. Since the last congress in 1974, 150,000 Bibles, New Testaments and hymn books had been imported, and 20,000 Bibles had recently been printed in Leningrad.

Of the 555 delegates, 165 were Russian, 245 Ukrainian, 30 Bylorussian, and 115 came from other republics. Although only three delegates were women, the congress discussed at length the place of women in the church, the European Baptist Press Service reported. But the ordination of women was firmly rejected. The congress had no answer to the problem of a congregation that had no male members. Several churches were acknowledged as being led by women.

There were several candidates for the position of General Secretary. After a number of speeches, Alexei Bichkov was re-elected. The Congress represented 500,000 Baptists and Evangelical Christians, 30,000 Pentecostals, and 20,000 Mennonites, worshipping in 22 languages.

EPS

ECUMENICAL CALENDAR 1980

JANUARY

4	-	22 Feb.	<u>Bossey</u> - Graduate School of Ecumenical Studies	Bossey (near Geneva)
10	-	14	<u>CCPD</u> - Advisory Group on Economic Matters	Geneva
12	-	18	<u>Education</u> - Family Education Conference	Mexico
15	-	19	<u>Faith & Order</u> - Advisory Group on Baptism, Eucharist, Ministry Statements	Geneva
17	-	22	<u>CCPD</u> - Latin America/CCPD related Group	Managua
18	-	24	WEEK OF PRAYER FOR CHRISTIAN UNITY	
20	-	28	<u>CCPD</u> - Ethiopia Consortium	Addis Ababa
22	-	24	<u>PTE</u> - East European Preparatory Meeting for the European Consultation on Theological Education	Berlin (GDR)
28	-	31	<u>GS</u> - Eastern European Church Leaders and Central Committee Members Meeting	Budapest
28	-	31	<u>CWME</u> - Executive Committee	Geneva
30	-	2 Feb.	<u>CICARWS</u> - Latin Countries Country Programme Evaluation	Barcelona

FEBRUARY

4	-	9	<u>PTE</u> - Consultation on Support for Ecumenical Theological Education in Spanish speaking Latin America	Cali/Colombia
7	-	8	<u>Unit II</u> - Executive Group	Geneva
11	-	15	<u>WCC</u> - WCC Executive Committee	Strasbourg
18	-	22	<u>GS</u> - Joint Working Group	Marseilles
21	-	23	<u>PTE</u> - Nordic Preparatory Meeting for the European Consultation on Theological Education	Uppsala
23	-	5 March	<u>RCL</u> - Lay Centres Consultation	Trinidad
25	-	29	<u>CCIA</u> - Commission Meeting	Cyprus
			<u>CMC</u> - Asian Regional Meeting for Indian Sub-Continent	India

MARCH

3	-	6	<u>Education</u> - Meeting of National Correspondents of the Scholarships Programme	Geneva
4	-	8	<u>CICARWS</u> - Pacific Advisory Group	Tahiti
1	-	10	<u>Youth</u> - Focus on South Africa	Botswana or Lesotho
8	-	12	<u>RCL</u> - Consultation on Charismatic Renewal	Geneva
10	-	11	<u>Education</u> - Advisory Committee on Church Related Educational Institutions	Geneva
10	-	14	<u>PCR</u> - Consultation on Class and Race in Textbooks	Costa Rica
11	-	13	<u>PTE</u> - North American Consultation on Internationalization of Theological Education	New York
13	-	15	<u>RCL</u> - Working Group	Geneva
19	-	21	<u>CWME</u> - Pre-Melbourne Consultation	Spain
19	-	23	<u>PTE</u> - Conference of African Theological Education Institutions	Mbabane/Swaziland
22	-	29	<u>CWME/RCL</u> - Consultation on Renewal of Christian Communities for Mission	Zaire
23	-	30	<u>Unit II</u> - ESR World Consultation	Guatemala
24	-	30	<u>CCPD</u> - Network Meeting	Crete
29	-	12 April	<u>Bossey</u> - Seminar on Orthodox Theology and Spirituality	Bossey
17	-	21	<u>CCPD</u> - Churches and Peoples Technology	Versailles, France

(more)

APRIL

	<u>CCPD</u> - Churches and Peoples Technology	Jakarta
	<u>PTE</u> - Consultation on Post-Graduate Theological Studies in Francophone Africa	Yaoundé/Cameroun
8 - 13	<u>Education</u> - Working Group	Cyprus
9 - 16	<u>DFI</u> - Working Group	Budapest
13 - 18	<u>CICARWS</u> - CELAP-Latin America Regional Group	Panama or Antigua
13 - 18	<u>Bossey</u> - Seminar on Signs and Symbols in the Communication of the Gospel	Bossey
13 - 20	<u>Education</u> - Meeting on Holy Communion with Children	Bad Segeberg
13 - 24	<u>CICARWS</u> - Asia Regional Group	Kerala
19 - 25	<u>GS</u> - Consultation with Orthodox Churches	
20 - 25	<u>CMC</u> - Commission Meeting	Cyprus
21 - 25	<u>CICARWS</u> - Europe Regional Group	FRG
23 - 25	<u>PCR</u> - Executive Group	
28 - 7 May	<u>CWME/local</u> - Pre-Melbourne Consultation	Papua/New Guinea
28 - 8 May	<u>Women</u> - Regional Workshop for Rural Women Leaders	Philippines
	<u>CICARWS</u> - Africa Church Aid Committee-Regional Group	Africa

MAY

	<u>PTE</u> - West German Preparatory Meeting for the European Consultation on Theological Education	Hamburg
	<u>CMC</u> - Pacific Regional Meeting	Papua/New Guinea
2 - 9	<u>Youth</u> - Youth Working Group and Regional Secretaries	Geneva
5 - 9	<u>CWME/URM</u> - Advisory Group	Melbourne
5 - 12	<u>CCPD</u> - Consultation on New Life Styles	Austria
12 - 25	<u>CWME</u> - CWME World Conference	Melbourne
26	<u>CWME</u> - Commission Meeting	Melbourne
19 - 23	<u>Bossey</u> - Bossey Board	Bossey
27 - 1 June	<u>Church & Society</u> - Working Committee	Bonn
27 - 1 June	<u>Faith & Order</u> - The Bible and the Community of Women and Men in the Church	Amsterdam
	<u>CCPD</u> - Churches and Peoples Technology	Nairobi

JUNE

	<u>CCPD</u> - Officers Meeting	
	<u>CCPD</u> - Appropriate Technology Reference Group	
	<u>CCPD</u> - TNC European Regional Conference	Europe
2	<u>PTE</u> - European Planning Group for European Consultation on Theological Education	Bossey
3 - 6	<u>PTE</u> - Executive Committee	Bossey
14 - 20	<u>Bossey</u> - Colloquium on Prophetic Witness	Bossey
16 - 21	<u>GS</u> - World Consultation "Churches' Responding to Racism in the 1980's"	Netherlands
16 - 21	<u>Education</u> - Consultation on Church Care for Abandoned, Neglected and Dependent Children	Brazil
20 - 23	<u>Faith & Order</u> - European Regional Consultation, Community of Women and Men in the Church	Bad Segeberg
22 - 28	<u>Bossey/DFI</u> - Joint Seminar of Muslims and Christians	Bossey
22 - 29	<u>Communications</u> - Department Committee	

(more)

JUNE (continued)

23 - 27	<u>CICARWS</u> - Commission Meeting	Beirut
23 - 27	<u>CCPD</u> - Tricountry Programme	Geneva
30 - 13 July	<u>Bossey</u> - Student Workshop on Ecumenical Ethics	Bossey

JULY

	<u>Faith & Order</u> - Latin American Regional Consultation Community of Women and Men in the Church Study	Porto Allegre Brazil
15 - 26	<u>Bossey</u> - Seminar on Emerging Shapes of the Church	Bossey
21 - 29	<u>Youth</u> - Faith and Justice Course	Portugal
27 - 9 August	<u>Bossey</u> - Ecumenical Holidays	Bossey

AUGUST

	<u>Faith & Order</u> - Africa Regional Consultation CWMC Study	Ibadan/Nigeria
1 - 8	<u>Youth</u> - Africa-Middle East Meeting	Cyprus
6 - 9	<u>Women</u> - Working Group	Annecy
11 - 13	<u>WCC</u> - Executive Committee	Geneva
14 - 22	<u>WCC</u> - Central Committee	Geneva
31 - 3 Sept.	<u>DFI</u> - Christian-Jewish Meeting	Toronto

SEPTEMBER

	<u>Faith & Order</u> - CWMC Consultation: Towards a Holistic Theology of the Human Person	
	<u>CCPD</u> - Advisory Group on Economic Matters	Rome
	<u>CCPD/CICARWS</u> - Latin American Consultation	Brazil
	<u>CCPD</u> - Meeting with Ecumenical Development Fund Agencies	
	<u>CCPD</u> - Latin American Meeting on Churches and TNCs	
	<u>CWME/local</u> - Evangelism Meeting	Brazil
1 - 5	<u>CWME</u> - Consultation on Study Centres	Bossey
8 - 12	<u>Bossey</u> - Course for Church and Council Administrators	Bossey
24 - 30	<u>Education</u> - International Conference on the Occasion of the Bicentennial of the Sunday School Movement	Divonne-les-Bains

OCTOBER

6 - 10	<u>Faith & Order</u> - Third Forum on Bilateral Conversations	
9 - 14	<u>PTE</u> - Consultation on Theological Education in Europe	Herrnhut (GDR)
15 - 28 Feb. 1981	<u>Bossey</u> - Graduate School of Ecumenical Studies	Bossey

NOVEMBER

	<u>CCPD</u> - Meeting with Church Treasurers	
	<u>CWME</u> - European Consultation-Urban, Rural Mission	
2 - 6	<u>Education</u> - Consultation on Sexuality and Ethics	

DECEMBER

	<u>CCPD</u> - Officers Meeting	
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(more)

ABBREVIATIONS

CCIA	Churches' Commission on International Affairs
CCJP	Churches' Committee for Jewish People
CCPD	Churches' Commission on Participation in Development
CEC	Conference of European Churches
CICARWS	Commission on Inter-Church Aid, Refugee and World Service
CMC	Christian Medical Commission
CWME	Commission on World Mission and Evangelism
CWMC	Community of Women and Men in the Church
DFI	Dialogue with People of Living Faiths and Ideologies
GS	General Secretariat
PCR	Programme to Combat Racism
PTE	Programme for Theological Education
RCL	Renewal and Congregational Life
URM	Urban Rural Mission
WCC	World Council of Churches

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No.2/47th Year

24 January 1980

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THE NEXT EPS WILL APPEAR ON 31 JANUARY 1980

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PCR FINANCIAL REQUESTS
PUBLISHED

Geneva (EPS) - The 1980 financial needs of the Programme to Combat Racism have just been published with an asking total of \$ 1,648,550.

The request is expressed through four separate budgets: the Programme Project List; the Special Project on the Process of Consultation; support towards the operating budget for the secretariat; and support towards the Special Fund.

In the Programme Project List the issue of Race and Minority Tribes in Asia; land rights and racially oppressed groups, and racism in education each ask for \$ 60,000, the highest single totals in the list.

The money for the Asian minority tribes' project will be used to support local and national groups in cooperation with the churches, national Christian councils and the Urban Rural Mission network of the Christian Conference of Asia. One specific task will be to hold small regional workshops in different parts of Asia to exchange experiences and develop solidarity with and among minority groups.

A regional workshop is also being planned for the project on Racism in Education. This will be held in San José, Costa Rica, in March. The theme chosen by the Latin American preparatory committee is "Class and Race in School and Religious Books". This workshop follows one held in the Federal Republic of Germany in 1978 on "White Racist Stereotypes and their impact on children (white and non-white alike)".

The request for support for the Process of Consultation results from a WCC Central Committee decision in January 1979 to try to ascertain what should be the churches' response to racism in the 1980's. A series of regional meetings being held in the first six months of this year will culminate in a world consultation of some 120 persons to be held in the Netherlands, 16-21 June 1980. The request figure for this special project is US\$ 300,000.

The target support figure for the Special Fund is set for 1980 at \$ 550,000, and the request for operating budget expenses for the Secretariat at \$ 428,550. The Secretariat comprises three executive staff, two administrative staff and one documentalist. Also included in the asking figure are the expenses for the functioning of the 20-strong commission and for some consultations on specific aspects of racism and the churches' responsibility.

Full details of all the projects are available on request.

EPS

FAMILY GETS CONFIDENCE
VOTE AT WCC CONFERENCE

Mexico (EPS) - A massive vote of confidence in the future of the family and its power to help shape a more just society, came at the close of the World Council of Churches' family education meeting in Oaxtepec, Mexico. "Action for personal and inter-family growth should be continued", said the meeting, "but it should be projected into a commitment towards social change".

At the start of a year in which many government and international organizations and the Roman Catholic Synod of Bishops are all planning conferences on "the crisis of the family", the Oaxtepec Assembly gave an important lead.

Of the 145 delegates from 46 countries, over half were women, 18 per cent Roman Catholic, and a number came from non-church groups. Meeting from 12-17 January, educationalists, family counsellors and pastors joined groups involved in the WCC's family power for social change project. Launched in 1976, the three-year project has united families into supportive clusters for reflexion and action on personal and community problems.

Feeling their way towards a new vision of family life and family ministry, participants compared notes and education methods in a series of workshops. Discussions focussed on wide-ranging issues, from sexuality, adolescence and men/women relationships to forms of political oppression that are breaking up families in many countries.

A striking feature of the meeting was the way it confronted families from North American and Europe with the severe problems of low wages and sub-human living conditions endured by their counter parts in the third world. The Latin American groups in particular, underlined the difficulties of operating in a climate of violence and oppression.

And many of the Western families at Oaxtepec pledged to join solidarity campaigns against transnational corporations and government policies which are enriching a privileged minority at the expense of their own poor and the poor of the third world.

A strong statement in a similar vein came from 18 youth delegates, most of them developing countries. Calling for all families to involve themselves in social change they declared: "We have heard about many different problems that affect families - parents who have no home; children abandoned, mothers who have to wash clothes to earn money - solving these problems goes far beyond the family".

In the meeting's final stages, participants from Europe, Africa, the Pacific, North and Latin America and the Caribbean mapped out regional plans of action. They agreed to take over the building of family power networks in their own countries. Leadership training and urging the churches to take a greater part in family education and ministry, also came high on their lists of priorities.

Masamba ma Mpolo, Executive Secretary of the WCC's Office of Family Education which sponsored the meeting said that the WCC would continue to provide information and resource back-up for important new family initiatives, whether by Christian or non-Christian groups.

WCC INCREASES AID TO
CHURCHES IN ZIMBABWE

Geneva (EPS) - Ways in which the churches can best help in the repatriation of hundreds of thousands of displaced persons in Zimbabwe as well as assistance to Zimbabwe refugees returning home from neighbouring countries is at the heart of the World Council of Churches concern for that country. During a visit to Geneva on 11 January, Bishop Shiri, chairman of the Zimbabwe Christian Council, gave a first estimate of the needs of the churches to WCC officials.

It is believed that some 750,000 people have been displaced as a result of the events of the last 15 years and more than 200,000 refugees are expected, in the next few weeks, to return to Zimbabwe.

Two WCC officials are presently in Zimbabwe to assess on the spot with the churches and the Christian Council their participation in the aid and re-settlement programmes and the financial needs for these activities in the coming months.

The WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS) has already made US\$ 200,000 available as a first response to the initial needs. These funds come from the special appeal for Southern Africa, which CICARWS launched in December 1978. US\$ 700,000, from this appeal was used in 1979 to assist refugees from Zimbabwe in camps in Botswana, Mozambique and Zambia. This is in addition to the financial help given by CICARWS to the All Africa Conference of Churches' (AACC) refugee programme run in those countries.

In a public statement on 21 December 1979, after the signing of the Lancaster House agreement on Zimbabwe, the WCC asked its 295 member churches to become aware of the enormous humanitarian needs that would emerge with the return of the refugees and their resettlement, as well as that of displaced persons, and to continue to support the CICARWS from one moment to another as the humanitarian programme in the country is strengthened.

But, in the same declaration, the WCC insisted equally that there were "several serious problems" that may affect the implementation of plans made at the Lancaster House Conference. The statement noted in particular the short duration of the transitional period which made difficult the return of the refugees and displaced persons in time for the elections; the absence of an electoral roll; the difficulties of implementing the cease-fire because of insufficient monitoring forces, and the presence of private armies. The WCC as a consequence has asked its member churches to draw these problems to the attention of their governments and to the United Nations. (See full text of declaration in Appendix to this issue).

RETIRING ARCHBISHOP SEES
"CONSERVATIVE REIGN" IN ROME

London (EPS) - The hope that Pope John Paul II would benefit from the opportunities available to him to become somewhat less conservative in his outlook was expressed by Dr Donald Coggan, Archbishop of Canterbury, at his farewell press conference at Lambeth Palace, London, on Friday, 18 January. Dr Coggan formally retires on 25 January.

Asked if he thought that, given the more intransigent attitude apparently being adopted by Rome in its treatment of theologians and over the Dutch synod, the Church of England would in the ecumenical field now concentrate more on relations with the Free Churches after a period when, following the breakdown of the scheme for unity with the Methodists in 1972, it had seemed to be concentrating more on relations with Rome, Dr Coggan said no one could say what the future held, and it was early days in the present pope's reign.

"You have touched, I think rightly, on indications that we may be in for a conservative reign," he went on. "But in the present pope we have a man with a big heart and with a keen brain, someone who will have opportunities he did not have in Poland for assessing the calibre and tenets of other (Catholic) Churches. This, I think, must be borne in mind by those tempted to make negative judgements."

The retiring archbishop also said he hoped there would be no hitches over covenanting for unity, which the Church of England is now engaged in discussing with, among others, the Methodists and the United Reformed Church. He hoped this would go forward. "If not," he said, "it would be a considerable set-back particularly for our relations with the Free Churches" - and there had already been one major set-back with the breakdown of the Anglican-Methodist unity scheme.

Asked if his five years as archbishop had weakened his faith, he said: "I have no disillusionment with God, but some disillusionment with some of his followers."

EPS

AMEZ BISHOP HERBERT BELL
SHAW DIES

Indianapolis (EPS) - Bishop Herbert Bell Shaw, senior Bishop of the African Methodist Episcopal Zion church died here on 3 January, while attending a meeting of AME Zion bishops. He was 72.

Bishop Shaw was well-known for his ecumenical activities. These included participation in the Third Assembly of the World Council of Churches in New Delhi, India, in 1961, and in a 13-member delegation of US Church leaders who visited the Soviet Union in 1962. He was also active in World Methodist Council affairs and was first vice-chairman of its Executive Committee.

As president of the National Committee of Black Churchmen from 1967 to 1970, Bishop Shaw was an advocate of "black power". In 1969, he supported the Black Manifesto's call for payment of billions of dollars in "reparations" by whites to blacks, and also called for reparations to be made to American Indians.

EPS

MIXED MARRIAGE ROW
IN IRELAND

Belfast (EPS) - Strong protests from the Irish Protestant Churches have arisen here over the Catholic policy on mixed marriages in Ireland. Particular attention has been drawn to the practice of Bishop Cornelius Lucey, of Cork, in still insisting on promises in writing from the non-Catholic partner about the Catholic upbringing of any children of the marriage. The protests have led to the disclosure that the Irish Catholic bishops have decided to prepare a new pastoral directory on mixed marriages and that in preparing this "the desirability of a greater measure of uniformity in practice throughout the country will certainly be kept in view".

The protests came from the five Protestant members of the joint standing committee on mixed marriages, who represent the Church of Ireland, the Methodist Church in Ireland, and the Presbyterian Church in Ireland.

In their reply the five Catholic members of the committee said the attitude adopted over mixed marriages by the Catholic Church in Ireland was in broad agreement with that prevailing generally elsewhere. Besides revealing that at their recent meeting to discuss pastoral policy in the wake of the Pope's visit the Irish bishops had decided to prepare a new pastoral directory on mixed marriages, the Catholic statement said that in this new directory a clearer policy was envisaged over allowing weddings in a Protestant church.

Meanwhile the Church of Ireland Bishop of Cork, Cloyne and Ross, Dr S.G. Poyntz, said there was "a denial of a basic human right" in any diocese where the non-Catholic partner was not afforded an equal share and say in the education of the children.

A major reason behind Protestant anxiety over mixed marriages is the role Catholic insistence on all the children being brought up as Catholics is considered to have played in the decline in Protestant numbers in the Republic, where Protestants form barely five per cent of the population.

Bishop Lucey of Cork - who this year will be 78, three years after the recommended retiring age for Catholic bishops of 75 - is thought to be the only bishop in Europe or North America still to insist on a written undertaking from the non-Catholic partner to a mixed marriage. There is understood to be a bishop in Taiwan still making the same demands. But the normal Catholic practice is for the Catholic partner to promise to do all in his or her power to ensure the Catholic upbringing of the children, and for the non-Catholic to be aware of this. How the couple interpret this promise and put it into effect is then up to them, but outside Ireland the unity of the marriage is regarded as taking precedence over denominational loyalties.

WORLD METHODISTS LAUNCH "MISSION
TO THE 80's"

Suva, Fiji (EPS) - What has been termed the greatest Christian demonstration in the history of Fiji, took place on the first Sunday of the eighties. Over 30,000 people gathered in Suva's national stadium to launch World Methodism's Mission to the 80's.

A Fijian canoe carried by 100 young men led a massive procession of 20,000 people. The canoe was a reminder that the Christian faith was brought to Fiji by Tongans in canoes.

The service was attended by the Governor-General of Fiji and was broadcast throughout the Pacific where people were gathered in hundreds of churches to share in the celebrations.

The President of the Methodist Church in Fiji, the Rev. Dan Mustapha, called for the church to reach beyond itself and "take Christ out of church buildings into the streets, the workshops and the neighbourhood. Saving faith is personal, but not private. People today are hearing so much about Jesus that they want to see Him and meet Him", he said.

A call for Christians everywhere to turn to urgent prayers for peace was made by Dr Alan Walker, director of World Evangelism for the World Methodist Council. "Humanity is only a push-button away from atomic weapons killing millions and destroying the centres of world life", he said.

He went on: "Irreligion is steadily destroying the Western world. Without faith in God, respect for human life, moral standards, family life and ideals of service are undermined. The mission to the eighties holds aloft the moral authority of God".

"Feed the hungry, set the poverty-captives free, is the call of the new decade" said Dr Walker, adding: "A new world economic order must be found. The present world order is collapsing. We call for the launching of a vast crusade against poverty, not for charity or aid but for justice."

EPS

PROTESTS AGAINST CUTS
IN DEVELOPMENT AID

Copenhagen (EPS) - The Danish government's attempt to try and cut down Danish Aid to developing countries by Dkr. 100 million (approx. US \$ 18.6 million) has been met with vehement protests. In a jointly signed appeal over 20 church and humanitarian organizations express their opposition to the Danish government's plans which they try to justify on account of a severe economic crisis. Included among the signatures are those of DanChurch Aid, Caritas, the Ecumenical Council of Denmark, and the Baptist Church in Denmark.

Similar reactions were noted in Switzerland last year by a number of organizations when the Swiss Federal Council decided to reduced the Swiss Development Aid for 1980 by 35 million Swiss Francs.

EPS

CHURCH UNION TALKS BEING HELD
IN USA

Cincinnati, Ohio (EPS) - The first-ever special session of the Consultation on Church Union (COCU) is being held here this week, 22-24 January. This meeting could be the initial step to 10 divergent American denominations establishing a common ministry.

This special session follows by 10 months the regular COCU plenary and is expected to bring final agreement by the 10 delegates from each denomination on the kind of ministry a united church should have.

Action at this meeting, taking place in the 20th anniversary year of a movement which now involves churches with more than 20 million members, would be a significant landmark in the movement that began when United Presbyterian leader and former World Council of Churches' General Secretary, Eugene Carson Blake, proposed that his church and three others unite.

EPS

NEW FULL-TIME GENERAL
SECRETARY FOR ICCJ

Frankfurt (EPS) - The International Council of Christians and Jews (ICCJ) has appointed its first-time general secretary. Dr J. (Coos) Schoneveld, is presently theological advisor in Jerusalem to the Netherlands Reformed Church, executive secretary of the Ecumenical Theological Research Fraternity in Israel, and editor of "Immanuel - a Bulletin of Religious Thought and Research in Israel".

The ICCJ was established in 1974, as an association of organizations in 16 different countries which endeavours to promote understanding and co-operation between Christians and Jews. In 1979 the ICCJ moved its headquarters from London to Heppenheim, FRG, the former residence of the Jewish philosopher Martin Buber, who lived there from 1916-1938.

Until the end of 1978 the Rev. William W. Simpson, a UK Methodist minister, had served the ICCJ in a voluntary capacity. He was succeeded by Dr Franz von Hammerstein, who had concluded a term of service as secretary of the World Council of Churches' Consultation on the Church and the Jewish People. Dr von Hammerstein was then appointed Director of the Evangelische Akademie in Berlin. It has become possible to appoint a full-time general secretary to the ICCJ through the generosity of the Protestant Church of Hessen-Nassau, in the Federal Republic of Germany.

EPS

MECC EXECUTIVE SEEK
COOPERATION WITH CATHOLICS

Larnaca, Cyprus (EPS) - What sort of co-operation should the Middle East Council of Churches (MECC) have with the Catholic Churches in the region? This was one of the questions posed at the recent meeting of the Executive Committee of the MECC. A committee, formed to explore ways of future co-operation will report to the MECC General Assembly at its planned meeting in November 1980.

A document stating that "the Middle East Christians are the natives of these lands ...", reflects area concern over the number of Christians migrating from the region. The document goes on: "all efforts should be made to help those Christians to live in these lands in freedom and to participate with their co-citizens from other faiths and ideologies in developing their societies". Christians in the Middle East are more than ever called to witness in this region and to endeavour to be the light and the salt of these lands".

The Executive stated that: "If people become refugees, Churches and Councils of Churches in the receiving countries should offer social, legal and counselling assistance, but it should be done after consulting the concerned Middle East Churches directly or through the MECC. A special consultation on emigration will be organized by the MECC early 1980.

EPS

GDR AUTHORITIES PERMIT CONSTRUCTION
OF 20 PROTESTANT PARISHES

Kassel, FRG (EPS) - Twenty Protestant parish centres are to be built between 1980 and 1985, with the permission of the civil authorities of the German Democratic Republic (GDR). This was announced by Eberhard Schröder, the general secretary of the "Gustav Adolph Werk" in the GDR. Mr Schröder was visiting the Rev. Hans-Joachim Hoffman, his opposite number in the Federal Republic, for the first time in 12 years. This year, construction will start in the suburbs of Schwerin, Magdeburg and Dresden. The "Gustav Adolph Werk", which will donate DM 200,000 to the project, was founded in 1832 as an aid organization for Protestant minorities.

Mr Schröder pointed out that his organization had good relations with the Protestant parishes of other eastern countries, i.e. Poland and the Soviet Union. Every year, it sends DM 130,000 worth of German Bibles and other religious books to these countries. Both Schröder and Hoffman cautioned against supporting Christian organizations who disregard the laws of the Eastern countries by organizing "Bible smuggling". Such practices only discredit the Christians of these countries and cause them to be compared to criminals. When speaking of the non-registered Christians in these countries, Schröder said that it needs more courage to confess one's faith publicly than to go "underground".

EPS

SYMPOSIUM SEES ECUMENICAL
SPIRIT "COMING OF AGE"

Brookline, Mass. (EPS) - Eighty-five Orthodox, Protestant, and Roman Catholic theologians concluded after a three-day symposium that the "ecumenical movement is very much alive", urged a "more active engagement especially on the local levels", and affirmed that "our mandate is to be one in Christ in imitation of the unity of the triune God".

The symposium was organized at the Hellenic College and Holy Cross Orthodox School of Theology here to honour the 20th Anniversary of the Enthronement of Archbishop Iakovos as Primate of the Greek Orthodox Archdiocese of North and South America and in tribute to his work in the ecumenical movement. Archbishop Iakovos became in 1955 the first representative of the Ecumenical Patriarchate of the Greek Orthodox Church at the World Council of Churches (WCC) in Geneva. Later, he served a seven-year term as one of its presidents.

In a final 800-word statement, symposium participants acknowledged "the present moment is one of transition, continuity and further advancement," that the World Council of Churches as the principal ecumenical body for over 30 years has "effectively served the cause of conciliar ecumenism," and declared that a so-called "crisis in ecumenism" should be seized as an "opportunity for confronting new elements in movement towards maturity and authenticity as a world ecumenical fellowship".

The statement saw that: "As the Orthodox Churches become increasingly active and when the Roman Catholic Church enters into full participation in the WCC evidently there will be new difficulties ..." which however would also be a "new occasion for greater convergence." The statement hailed this possibility as signifying "for us the coming of age of the ecumenical spirit, a renewal in the Holy Spirit of great ecclesial traditions historically separated".

The statement urged that growing "into ecumenical adulthood" means accepting "diverse traditions and our pluriform richness" while placing "upon us an obligation of ecumenical responsibility for one another. No single church or confession can act unilaterally without regard for the consequence of its actions upon others. The plurality of voices in the ecumenical enterprise is more representative of the Christian experience in history than is the image of an ecclesial monolith".

Dr Philip Potter, WCC General Secretary, traced the growth of the ecumenical movement in his keynote address. He recalled that the WCC was a council in name only when it was formed in 1948 whereas "today it has Orthodox, Anglican, Protestant and Pentecostal members and since the Second Vatican Council the Roman Catholic Church has been a living part of the ecumenical movement". He said "God has brought his people together but the problem for all of us is that the ecumenical movement has not just moved but galloped. Changes have been too many and too fast to digest and make our own".

(more)

He said the churches need an ecumenical lifestyle to digest the changes already underway, to continue discussing their theological differences with each other, and to cooperate on serving humankind even as they face often hostile secular governments.

Advocating a "spiritual ecumenism", the Rev. Edward Kilmarten, a Roman Catholic priest and Professor of Theology at the University of Notre Dame, urged that the "unfinished agenda" from Vatican II must be followed up by prayer for the unity of the church and sustained concrete action. He predicted "significant radical changes" in Roman Catholic ecumenical policy in the next decade. Progress depends on the extent to which the Roman Catholic Church agrees to sanction Bishops "from outside the west", new theological language, and the way in which it can acknowledge the positive values of other world religions", he said.

Dr Nikos Nissiotis, Professor of Theology, University of Athens, characterized the "upsets in the ecumenical movement" as a "beneficial crisis". He saw the debates of the 1970's as part of the process of maturity for the WCC from westernizing influences to inclusion of third world voices. Other challenges seen by Dr Nissiotis were the gap between international and denominational consciousness, the possible dissipation of ecumenism into bilateral denominational conversations, and a rise in the charismatic movement, especially among youth. "The church faces critical years of transition", he said, "but there is hope in crisis as motivation for growth".

The panel of speakers included Dr Keith Bridston, Executive Director of the US Conference for the WCC, Dr Ion Bria, Secretary for Orthodox Studies of the WCC, Dr Emidio Campi, General Secretary of the World Student Christian Federation, and Rev. William Norgren, Assistant Ecumenical Officer of the Episcopal Church in the United States.

EPS

FORMER WCC PRESIDENT
DIES IN LONDON

London (EPS) - One of the first "builders" of the World Council of Churches (WCC) the Rev. Dr Ernest Alexander Payne, died on the 14 January 1980, in London, at the age of 77. Active in the WCC since its creation in 1948 at Amsterdam, Dr Payne was vice-president of the Central Committee from 1954 to '68 and one of its Presidents from 1968-'75. He held the position of General Secretary of the Baptist Union of Great Britain and Ireland for 16 years up to 1967.

In a telegramme addressed to the present general secretary of the Union, the Rev. Dr David Russell, the Rev. Willem A. Visser 't Hooft recalled the "exceptionally important service which Dr Payne has rendered to the ecumenical cause during more than three decades. He belonged to the few church leaders who gave shape to the World Council in its early days".

(more)

For his part, Dr Konrad Raiser, WCC acting general secretary, said that the WCC had lost "one of its most faithful mentors and committed friends". He went on: "His unfailing sense of what was right and his wisdom have supported the council in many difficult moments. With integrity and modesty he has been the voice among us for the spiritual witness of the independent churches of the Reformation".

Among the many responsibilities held by Dr Payne during his long ecumenical career was the membership of the Executive Committee of the Baptist World Alliance, vice-president of the United Society for Christian Literature, and of the British and Foreign Bible Society. He also chaired the British Council of Churches' Executive Committee from 1962 to '71.

Born in 1902 in London, Ernest Payne studied in London, Oxford and Marburg. He was made a Companion of Honour by Queen Elizabeth II in 1968 and also held the Grand Médaille d'Argent of the City of Paris. In a rare recognition for a free churchman a memorial service for Dr Payne will be held in Westminster Abbey, London, on 27 February.

EPS

APPENDIX

21 December 1979

THE WORLD COUNCIL OF CHURCHES
RESPONDS TO ZIMBABWE AGREEMENT

Geneva (EPS) - On the occasion of the signing of the Lancaster House agreement on Zimbabwe, the General Secretary of the World Council of Churches (WCC) today issued the following statement:

The World Council of Churches welcomes the agreement reached at the Lancaster House Conference on Zimbabwe on the independence constitution, transition plans and cease-fire. It joins the people of Zimbabwe in expressing the hope that the agreement will lead Zimbabwe to independence with justice and peace.

The Council calls upon the British government to take all necessary steps to ensure the conduct of free and fair elections. One pre-condition for this is an immediate end to all executions, and the promised release of all political prisoners.

The WCC urges its member churches to recognize the massive humanitarian needs related to the return of refugees, resettlement of displaced persons and the rebuilding of a war-torn country and appeals for continuing support of the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) as it plans to expand its ongoing humanitarian programme for the people of Zimbabwe.

Out of its long-standing concern for justice in Zimbabwe expressed through actions and statements that have supported the struggles for liberation, the Council calls the attention of its member churches to several serious problems that may affect the implementation of plans made at the Lancaster House Conference. Among them we draw special attention to

- the very short duration of the transitional period making difficult the return of the refugees and displaced persons in time for participation in elections,
- the problems created by the fact that there is no registration of voters and no electoral roll,
- the difficulties of effectively implementing the cease-fire because of insufficient monitoring forces and the presence of private armies,
- constitutional provisions which build in difficulties for stability of government, much-needed land reform etc.
- the threats already expressed of military coup and armed intervention from outside.

The World Council of Churches therefore appeals to its member churches to bring these issues before their governments and the United States.

The Council also commends its world wide membership to continue to uphold the people of Zimbabwe in their intercessions at this crucial period in their history.

EPS

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31 January 1980

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NEWCOMERS AT THE WCC

Geneva (EPS) - The World Council of Churches has recently appointed several new staff members :

Prexy Nesbitt: (35) is an American citizen who, since January 1980, has been the research secretary in the WCC's Programme to Combat Racism (PCR). He will be working in particular on priorities in connection with land rights and social justice and analysing situations concerning Southern Africa. He will also be preparing project files for the International PCR Conference, to be held in Holland next June, under the theme: "The Churches' Response to Racism in the 1980's".

Mr Nesbitt holds a Ph.D. in African History and Political Science. He has taught and lectured at over 125 universities and colleges on Southern-Africa-related subjects, both in the United States and Africa. He co-ordinated the national campaign in the United States against bank loans to South Africa. In 1972 he was the US delegate to the PCR sponsored Cunene Dam Conference in Arnoldshain, FRG.

Ato Melaku Kifle: (39) is Ethiopian and a member of the Ethiopian Orthodox Church. He has been appointed Consultant to the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) for the African Refugee situation. From 1974 to 1978 he was refugee secretary at the All Africa Conference of Churches (AACC) and responsible for the coordination of refugee programmes funded by AACC in over 13 African countries. In 1978 Mr Kifle was seconded by AACC as Organizing Secretary to the Planning Committee working for the Pan-African Refugee Conference sponsored by OAU, UNECA and UNHCR. From 1972-1974 he was project officer in the AACC's Refugee Department. Prior to that he organized the Refugee Counselling Service in Ethiopia, and from 1968 to 1970 he was director of the inter-church aid office in Addis Ababa. From 1963 to 1968 he studied Theology at the Theological College of Haile Selassie University.

Lalashowi Swai: (48) from Tanzania, has been appointed Programme Secretary in the CICARWS Africa Desk. From 1978 he has been the Executive Secretary of the All Africa Lutheran Churches' Information and Coordination Centre, Arusha. Prior to that he was Director of manpower development at the Ministry of Education, for five years. From 1955 to 1970 he was a teacher, and in 1970 he was appointed principal of a teachers' training college. He then became Deputy Ambassador at the Tanzania Embassy in London.

Janos Pasztor: (24) is Hungarian. In November 1979, he was appointed a consultant with the WCC's Church and Society department, and in charge of their programme "Energy for my Neighbour". From 1974 to 1979 he studied Nuclear Engineering at the Massachusetts Institute of Technology, Cambridge, USA. He then graduated in 1979 with a Master of Science in Nuclear Engineering.

"YOUR KINGDOM COME" - PARALLEL
PROGRAMME FOR AUSTRALIAN CHURCHES

Melbourne (EPS) - Delegates to the World Council of Churches' Commission on World Mission and Evangelism (CWME) conference "Your Kingdom Come" will meet with a lot of local support when they arrive in Melbourne, in May.

A parallel Australian conference on the theme "The Australian Church at Mission in the 1980's" will be held at a nearby college for four days during the CWME Meeting.

It will be a chance for local people, and some from New Zealand, to explore mission through such electives as "New Church Communities" and "Good News to Australia's Poor".

An international youth consultation will run for three days immediately before the CWME Conference. It will involve young overseas delegates to the WCC meeting, Australian stewards and other interested young people.

Organisers plan a multi-cultural concert and hope to have performances by ethnic church groups from Australia as well as from overseas participants.

The Festival of Faith and weekend visits by WCC conference delegates to local parishes will offer the widest opportunity for impact on Melbourne city life and the Australian churches.

The festival will be staged during the 1980 Week of Prayer for Christian Unity, from Ascension Day, 15 May until Pentecost 25 May.

It will include lunch hour forums in a city theatre, exhibitions of drama and art, displays by Christian organisations, central city concerts, a film festival and night-time evangelistic rallies.

Organiser Ian Allsop says it will be a celebration and declaration of faith which will arise from and speak to an Australian context, and give specific local meaning to the conference theme.

A wide range of groups are co-operating to put on the events. But "on the shoestring budget we have, there will be an element of the bread and fishes miracle in this festival", says Mr Allsop.

Local parishes have been invited to seek a WCC conference delegate to join them in congregational study groups during the Melbourne meeting.

Parishes will have to meet their guest's travel costs, but a travel pool fund is being organised so that areas more distant from Melbourne will not be at a disadvantage.

Plans for the conference also celebrate the entry of Roman Catholics into the Victorian Council of Churches last September. The council represents 11 churches in the south-eastern Australian state of which Melbourne is the capital.

A public Ascension Day service for the conference will be held in St. Patrick's, the archdiocesan cathedral for Roman Catholics in Victoria.

There is also strong Roman Catholic representation in the local arrangements, which are being co-ordinated by Uniting Church minister the Rev. Hamish Christie-Johnston.

(more)

Among the Australian church events this year which could be stimulated by the conference are the centenary in Australia of The Salvation Army, a programme called "Daybreak 1980" which aims to make Roman Catholics more aware of their apostolic mission, and the 100th anniversary of Scripture Union.

EPS

LIBERAL ATTITUDES PREDOMINATE
AMONG ENGLISH AND WELSH CATHOLICS

London (EPS) - English and Welsh Catholics take a fairly independently-minded line on a number of doctrinal and practical issues, according to a survey of Catholic opinion published on 28 January. The survey was conducted in 1978 by sociologists of the University of Surrey.

Of the Catholics questioned (1,150 in a quota of 19,083) 18 per cent go to church never or practically never - as opposed to 32 per cent of the general population - and 40 per cent go to mass once a week at least. Ninety-four per cent maintained that there is a God and 83 per cent that Jesus was both God and man. Papal infallibility was accepted by 62 per cent and rejected by 31 per cent, but 83 per cent believed that Jesus directly handed over the leadership of his church to Peter and the Popes.

Astonishingly, only 54 per cent overall had heard of the 2nd Vatican Council. However, 46 per cent thought that recent changes in the church were about right. Christian unity was regarded as being "extremely important" by 63 per cent.

Slightly over half the sample (54 per cent) would accept married priests and about a quarter women priests.

Although 69 per cent of Catholics thought that these days people wanted firm moral guidance from the church rather than talk about freedom of conscience, their attitude on various moral issues, showed considerable divergence from official church attitudes. Artificial birth-control was approved by 74 per cent overall whilst sexual intercourse by engaged couples before marriage was thought wrong by only 34 per cent. Abortion was thought wrong, unless the mother's life was at risk, by 65 per cent of all the Catholics questioned.

That "Catholics should be allowed to divorce" was agreed by 63 per cent. Sixty-five per cent believed that there was nothing wrong in marrying a divorced person.

Because of mixed marriages and breakdowns in marriage it is unlikely that many of the children they produce will be given a Catholic upbringing, say the authors who suggest that "the Catholic community may find itself shrinking in size and changing in its age and class composition". The statistics indicate that especially among the younger generation the teachings of the church are being questioned at all levels.

EPS

KAMPUCHEA PROGRAMME TO BE
REVIEWED AND UPDATED

Geneva (EPS) - At the end of three months as World Council of Churches (WCC) Christian Conference of Asia (CCA) representative in Phnom Penh, the Rev. Jean-Louis Clavaud has returned to Geneva this week for two days' of meetings to review the operation and to plan the future programme of the churches' relief work in Kampuchea.

Mr Clavaud was among the first permanent representatives to be based in Phnom Penh and is the only aid representative in the country who speaks the Khmer language fluently. He spent 15 years in Kampuchea up to 1975.

During the three months period that the WCC/CCA programme has been in question a review shows the totals sent to the country under five different categories: food; medical/pharmaceutical; transport; textiles, and miscellaneous.

In the food category over 6,000 tons have been sent including rice, maize meal, dried and canned fish, milkpowder and sugar. On the medical/pharmaceutical programme 11,789 kg of medicines and medical equipment, and 49,000 kg of pharmaceutical raw materials have been shipped. This latter shows the WCC/CCA involvement in re-equipping for production two pharmaceutical laboratories in Phnom Penh.

The transport provided concentrates on supplying the people with "pedal power". Nine hundred bicycles, 5,000 bicycle tubes and 5,000 tyres, 1,000 bicycle pumps and 50 bicycle repair kits.

In addition five cars have been sent for the use of the programme representative and various ministries.

In the area of textiles 1,000 yards of cotton sheeting, 500 rolls of thread, 1,000 mosquito nets and 13,200 T-shirts and shorts have been shipped. In addition five tons of soap, six sewing machines and a supply of toys and educational materials have been included.

All this has cost some US \$ 3.8 million. The churches' response to the initial appeal has, however, been generous and the total now channelled to Geneva and Singapore is approaching US \$ 7 million.

The meeting of inter-church aid agency officials on Thursday and Friday this week (31 January, 1 February) will give the opportunity for both reviewing the past programme and planning for what is described as the "next 12 months' emergency situation" in Kampuchea.

The churches programme in Thailand, where operations are carried on through the Christian Church of Thailand is also on the agenda for this week's meeting. This programme is aiding not only Kampuchean refugees on the border area but is also concerned with the many Thai citizens who have been displaced because of the refugee influx.

The results of decisions made at the meeting and an assessment of the present situation in Kampuchea will be made available to the Press at a News Conference to be held on Monday, 4 February, in the Conference Hall of the Ecumenical Centre, 150 route de Ferney, 1211 Geneva 20, at 10.30 a.m. The Rev. Jean-Louis Clavaud will be among those present.

DEVELOPMENT LEADERS' TRAINING
ANALYSED IN LATIN AMERICA

Managua, Nicaragua (EPS) - "The assistance which we give the Latin American church in training of leaders in development is seen as worthwhile". This was said by Dr Julio de Santa Ana, director of the World Council of Churches' (WCC) Commission of the Churches Participation in Development (CCPD), on his recent return to Geneva. He had attended a meeting in Managua, Nicaragua, from 17-21 January 1980, where his Commission had met with its seven partner groups in Latin America to evaluate the work done in the last two years in the area of leadership training for development.

These groups are active in Bolivia, Columbia, Costa Rica, Brazil and Nicaragua, where they organize seminars for priests, pastors and lay people, both Catholics and Protestants in order to train them in the field of development and Christian leadership for service in the base communities. A close collaboration also exists with the Ecumenical Commission for Christian Education in Latin America (CELADEC).

"In this work we have taken the fundamental decision to work with the poor" said Dr de Santa Ana. "Those we train will work with the poor". The kind of training these leaders receive is adapted to the different church situations. But the aim is the same in each case: to make the church, the parish, the diocese, a place of encounter and sharing for the "voiceless" to enable them to take a progressively more influential place in the social, economic and political life.

The analysis given at Managua of these two years of work is encouraging, said Dr de Santa Ana. In Bolivia, for example, no less than 13,000 people have been involved in some 30 courses for the training of base community leaders.

In Columbia, where the work has been conducted mainly with Catholics, the training has included leaders for workers' cooperatives. These people are today found in these cooperatives both in Bogota and also in other parts of the country. In addition, some 2,700 women and peasants, in various regions of Columbia, have been made aware of the socio-political situation of their regions and of developing together a Christian approach in order to respond to it.

In Brazil, partner groups with CCPD have concentrated their efforts on "popular pastoral care" which in Latin American helps the whole people of God to bear a Christian witness and the church to expand its concern beyond the wealthy and the intellectuals.

The CCPD has a budget of only US \$ 280,000 a year for this programme in Latin America which provides the churches with well-trained personnel for their community development work among the poor. It is unlikely, in the near future because of financial reasons that other partner groups may be added to what is already being done.

The re-thinking about the Latin American churches' participation in development began in 1968 when the emphasis was placed on conscientization and popular participation. It has been estimated that one billion dollars of development aid was given to this continent by the Protestant and Catholic churches of the rich world between 1960 and 1975. "The outcome of the projects financed in this way have not always been very convincing" says

(more)

Dr de Santa Ana. Although these projects were mainly conceived to stimulate popular participation, the management of them continued to be according to the existing management models heavily influenced by the multinational companies.

"This has led us to change our emphasis and to invest in the formation of leaders, responsible men and women, conscious of their Christian commitment and ready to work with the poor, the deprived and those marginalized within their own societies", said the director of CCPD. "And we think that this process will also help the churches and their hierarchies to opt for a new form of Christian presence in the continent".

EPS

A FURTHER STEP TOWARDS CHRISTIAN UNITY IN MADAGASCAR

Tananarive (EPS) - With the celebration of common ecumenical services all over Madagascar, on Sunday, 20 January, the parishes of the four main churches marked the creation of a new ecumenical organisation, called the "Union of Christian Churches in Madagascar" with the initials FFKM. Although, the decision to create this organization was taken in the middle of December, the churches wanted to mark the event at the occasion of the Week of Prayer for Christian Unity.

The four churches belonging to the FFKM are the Madagascar Roman Catholic Church, the Madagascar Episcopal Church (Anglican), the Lutheran Church of Madagascar, and the Church of Jesus Christ in Madagascar (FJKM). The FFKM declared they did not want to be "a church above all churches" but an "instrument reminding the faithful of the Gospel's demands in matters of faith and the Churches' about their responsibility within the nation and the world". The declaration further states that even if it is not yet the unity, it is nevertheless "an important step towards the unity we want to reach, in order to walk together as God's witnesses in a troubled world." The FFKM declared that they were ready to welcome "every Church that accepts Jesus Christ as God and Saviour according to the Scriptures".

EPS

WOMEN AND HUMAN RIGHTS - WCC DOCUMENTATION

Geneva (EPS) - A documentation pack on Human Rights has just been published by the World Council of Churches' sub-unit on Women in Church and Society. The 16 papers are concerned with many facets of human rights but especially with those areas that specifically affect women.

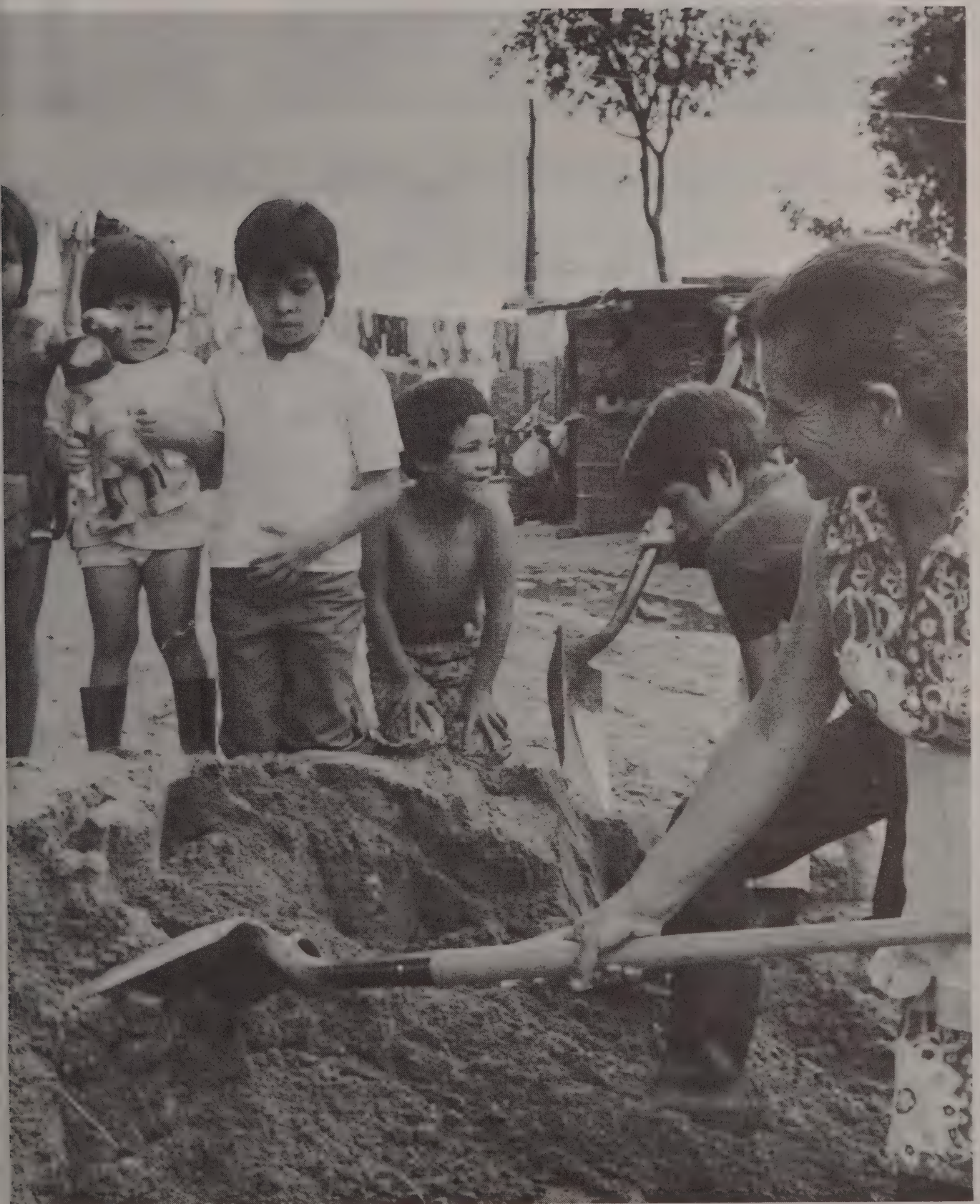
Included among the subjects are the problem of battered women, sexual exploitation in a Third World setting, racism and sexism, women in prisons and the violation of human rights of women and children in Latin America.

The papers, written by women from their respective areas of the world, are presented as individual pamphlets. They come together as a pack at the price of Sw.Frs. 4.90; US\$ 2.50; or £ 1.25. Available from the WCC Publications Office, 150 route de Ferney, P.O. Box No.66, 1211 Geneva 20, Switzerland.

photo oikoumene

FEBRUARY 1980

No. 3





2396



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2398

FAMILY LIFE

A WCC Conference held in January in Mexico, drew attention to the family and family life. The family in all its aspects is featured in these photographs.

(2396) Families have fled together and individually from Vietnam - these families are in Hong Kong.

(2397) Mothers and babies travel together in the modern way in Upper-Volta.

(Photograph: Peter Solbjerghøj).

(2398) Demonstration by "campesinos" in Peru.

(2399) A father's responsibility!

(2400) A family mourns in Latin America (Photograph: Salgado)

(2401) The concrete jungle - home for millions of families. (Photograph: Salgado)

(2402) Medical care - a family concern.

(2403) Migrant work - often divides families

(2404) A Chilean family relaxes in exile in Bucharest. (Photograph: UNHCR)

(2405) Families work together on community projects in Guatemala.

Front page: WCC low cost housing project near Guatemala city. (Photograph: Salgado/Christian Aid).

All photographs not individually credited are WCC copyright).

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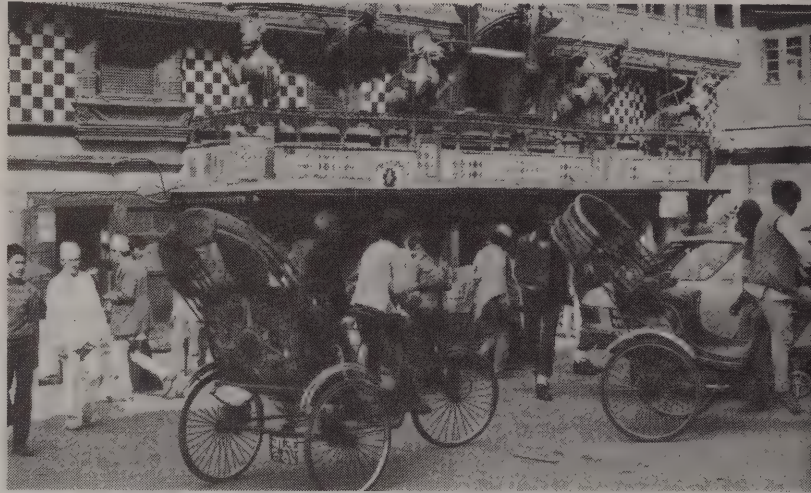
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सर्वोत्तम पीठो



सर्वोत्तम पीठो - पात्र परिवर्तितो वाता



NEPAL

Nepal, the small Himalayan kingdom (pop. 13 m.) opened up to the outside world a mere 30 years ago. Roads now connect the main cities and life, especially in the capital Kathmandu, is busy and changing. More changes will come this year as a national referendum is expected to set new governmental patterns. Political unrest has already affected church life as various movements strive for influence. This has caused the churches and missions (including the large United Mission to Nepal) to re-examine their present and future role in the country.

Church work in Nepal encompasses efforts in health, education and training, reaf forestation, agricultural and rural development. All crucial areas for a country where over 90 per cent of the population live on remote mountain slopes, many hours or days' walk from the nearest road or airstrip.

(2406) Old Kathmandu market where merchants, buyers, bicycle-cabs and cars compete for attention in the shadow of ancient temples.

(2407) Rice harvest demands everyone's participation on the terraced farms which cover mountain slopes everywhere.

(2408) Rural development means safe water at village distribution points.

(2409) Appropriate health care in remote areas calls for simple technology like this battery powered water purifier at Okhaldhunga Dispensary.

(2410) Nutrition education stresses the use of locally grown and nutritious grain mixtures ("pitho") of soya-bean, millet, wheat and corn.

Photographs: S. Kingma/WCC.



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7 February 1980

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ZIMBABWE BEFORE THE ELECTION -
WCC TEAM VISITS CHURCHES

Geneva (EPS) - A very warm response from many church leaders, a heightened awareness of the tense political situation and confirmation of the tremendous needs of the country, are some of the impressions brought back to Geneva this week by a two-person team from the World Council of Churches (WCC) following a visit to Zimbabwe. Mr Huibert van Beek, a consultant on the Africa desk of the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS), and the Rev. Samuel Kobia, programme secretary for Urban Rural Mission in the Commission on World Mission and Evangelism (CWME), spent 10 days in Zimbabwe.

The team reported a very warm reception from many church leaders. Among the denominations visited were the United Methodist, Methodist, Anglican, Presbyterian and Lutheran Churches, the United Church of Christ, the Salvation Army and the Roman Catholic Church. "All churches are in the process of evaluating and assessing relief and rehabilitation needs in the country, said Mr van Beek. The Salvation Army, with its well planned and efficient social work has already an extensive relief and rehabilitation plan to which the CICARWS has given US \$ 100,000".

In another development the UNHCR has asked the churches in Zimbabwe to take care of returning refugees. It is estimated that there are between 200,000 and 250,000 such people in the countries surrounding Zimbabwe. The churches have agreed to undertake this task and the "Heads of Denominations' Committee" has asked the ecumenical organization, Christian Care to implement the work. The churches have allocated sites and personnel for some 20 transit camps throughout the country for this purpose. The programme is to be funded by the UNHCR to the amount of US \$ 6 million and is expected to take up to five months.

In addition to the refugees there is the problem of the estimated 750,000 people who have been displaced inside Zimbabwe. The task of resettling these people will also be taken on by the churches. It is estimated that the first phase will last three to six months and will cost approximately US \$ 1.5 million for transport, food and shelter. Funds for this are being sought from Roman Catholic Church sources. It is believed that the whole operation to get people back to their homes and to rebuild the villages will take up to two years. In this programme, CICARWS, through its Special Appeal for Southern Africa, has been asked to provide four field hospitals at the cost of some US\$ 1 million. The first of these is already on its way from the Federal Republic of Germany. This is a 50 bed, fully equipped hospital, to be staffed by the International Committee of the Red Cross. These four hospitals will be placed in rural areas according to the concentration of the population, preferably in places where health centres and hospitals used to be before the emergency. It is also reported that the health service in rural areas is now virtually non-existent because of the war and that out of 42 mission doctors only two are now left - thus the urgent need for replacement supplies and workers.

In reporting on the political situation the team observed "tremendous support" for Robert Mugabe and his party, now known as ZANU - PF, and also for Joshua Nkomo's ZAPU party, now known as Patriotic Front. They saw the rally at Highfield township when Mr Mugabe returned and estimated that some 500,000 people were present "far more than the figures given by the police of 150,000" said Mr Kobia.

(more)

The designation of the major parties could be confusing for those following the forthcoming election, the WCC officials think. Apart from ZANU - PF, and the Patriotic Front, the party of the Rev. Ndabaningi Sithole, is known as ZANU. The other "big" party among the nine competing groups is the UANC of Bishop Abel Muzorewa.

In trying to assess the feeling of the people towards the future the team says that there is "much hope that the elections will result in a functioning government that will bring about an internationally recognized independence", one important element of which will be that the government will be acceptable both in the country and in the region - by all parties - thus ensuring peace and stability.

"It must be remembered" said Mr Kobia, "that these elections are taking place against a tense background of intimidation and threats that indicate that they may not be fully free and fair".

EPS

NEW EGYPTIAN CONSTITUTION DISTURBS COPTS

New York (EPS) - In a statement issued here the American Coptic Association (ACA) has said it regrets that the Egyptian government has refused to take account of the UN-Universal Human Rights declaration in its present revision of the constitution. According to the semi-official daily "El-Ahram", the proposed amendments lead to the belief that, in future, the Koran will be the only source of reference for Egyptian legislation. Consequently, the ACA fears that this might be preparing the ground for a religious leadership in Egypt. According to the Koran, non-Muslim citizens are not able to take up positions of responsibility; the construction or restoration of churches is not permitted, nor is the acquisition and possession of land. In court, a non-Muslim cannot file a complaint against Moslems. The ACA stated that such laws would mean the oppression of Christians, or force them to become Moslems.

A year ago, the official publication of the Egyptian Coptic Patriarchate "Sermon Magazine" declared that the constitution should bear the universal human rights declaration in mind. Therefore, all laws which are contradictory to this declaration, should be abolished, and all religious groups should be given the same rights before the law.

The American, Canadian and Australian Coptic societies have sent telegrammes to President Sadat, asking him to keep his promise to respect human rights.

EPS

DEEPER UNDERSTANDING RESULT OF WCC/
EAST EUROPEAN MEMBER CHURCHES MEETING

Budapest (EPS) - The role of the World Council of Churches (WCC) as an instrument of reconciliation to promote détente was strongly emphasized in a consultation last week, 28-31 January, between leaders of the World Council of Churches (WCC) and representatives of churches in socialist countries of Eastern Europe.

This was the second consultation of its type, the first took place in March 1977, also in Budapest. Since that time progress in ecumenical cooperation has been good and relations have been intensified.

Church representatives from Bulgaria, Czechoslovakia, the German Democratic Republic, Hungary, Poland, Romania, the Soviet Union and Yugoslavia attended the meeting. The WCC delegation was led by Archbishop Edward Scott, Moderator of the WCC Central Committee, and included Dr Philip Potter, General Secretary, and Dr Konrad Raiser, and Dr Todor Sabev, Deputy General Secretaries.

The talks focused on the deepening participation of member churches in socialist countries in the life of the WCC. This is exemplified by the increased number of Eastern European WCC staff members and the increased number of WCC sponsored meetings held in Eastern European countries.

The discussions grouped the two main areas of concern as the affairs of the church - where the churches believe Evangelism remains the central task - and the question of the participation of believers in the development of their society, and of human rights and religious freedom.

The delegates explained how their witness and service was distinctive in each of their countries while at the same time emphasizing their growing relationships in the ecumenical fellowship, including the necessity of assuming shared responsibility.

In this connection the consultation heard a declaration from the Federation of Protestant Churches in the GDR, which indicated the spirit in which Christians should approach the current world political situation. This declaration drew attention to what it termed as "paths which the Gospel opens which are often forgotten in political action". Such paths, said the declaration are those of forgiveness, "which makes possible one's own action and one's own first steps, even when they carry a risk", of the "privilege of encouraging others to a lack of prejudice, to openness, trust and sobriety in negotiations and conversations without worrying about ourselves", of the "reminder given with God's word to view ourselves, the church, and even our own country critically. We know that no one can become completely perfect or completely guilty", and of "prayer, which in the midst of all our activities, gives the final decision to God".

In discussing the ecumenical movement attention was focused on the efforts towards the unity of the churches and the unity of mankind, two issues which are inter-related. This theme has particular relevance to churches in Eastern Europe, where socialism has placed all churches on a similar level and has encouraged reconciliation. In this context there are unique opportunities for meetings between the three major Christian traditions: Orthodox, Protestant and Roman Catholic.

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Throughout all this the search for peace and justice among peoples cannot be separated from the quest for the unity of the church. With this in mind the participants reaffirmed their responsibility for world peace, their concern for the accelerated arms race in Europe and the postponement of SALT II, and expressed anxiety about the deterioration in East-West relations.

The participants agreed that, especially under the present circumstances, the churches should not acquiesce in the estrangement in political relations, but seek cooperation for world peace between persons, groups of different ideologies and nations, and serve the peace of Jesus Christ relying on His Gospel.

Looking ahead to the 6th Assembly of the WCC, to be held in Vancouver in 1983, the consultation considered ways and means of assuring an effective participation of Eastern European churches in both the preparation for and leadership of this important gathering.

The consultation was hosted by the Ecumenical Council of Hungary and held in the Raday College of the Reformed Church in Budapest.

EPS

CLAI INSTALLS ITS EXECUTIVE SECRETARIES

San Juan, Puerto Rico (EPS) - In an ecumenical service in the Episcopal Cathedral of St John, here, on Saturday 26 January, the newly appointed executive secretaries of the Latin American Council of Churches (in formation) (CLAI) were installed. The service was presided over by the Very Reverend José A. Ramos, the Diocesan Auxiliary Bishop, Bishop Federico Pagura, President of CLAI, the Rev. Samuel J. Vélez, President of the Evangelical Council of Puerto Rico, Father Domingo Rodriguez of the Roman Catholic Church and the Rev. Jorge Juan Rivera, secretary of the executive group which planned CLAI.

The executive secretaries who took part were Gerson Meyer, the new general secretary and responsible for Brazil; Felipe Adolf, regional secretary for the Andean area of Ecuador, Peru, Bolivia, and Chile and responsible for social action and development for the continent; Daniel Medina, regional secretary for Panama, Central America and Mexico, and for stewardship and promotion; Dr Mortimer Arias, secretary for Mission and Evangelisation, Ana Beatriz Ferrari, Associate General Secretary and responsible for the River Plate area; Juan Marcos Rivera, secretary for ministry, and solidarity, and Alfredo Torres Pachon, secretary for communications, based in Columbia.

During the meeting which preceded the installation service the executive members of CLAI met with the leaders of the Evangelical Council of Puerto Rico and with representatives of PRISA (Ecumenical Organization of Puerto Rico). They were informed about the different points of view that the churches, organizations and people of Puerto Rico have about their country and also about the problems on the Island of Vieques, where fishermen and other local residents have confronted US Marines. These and other concerns of the people of Puerto Rico were, said a statement from the meeting not only "subjects for our prayers and intercession", but also cause for action. A letter is being prepared addressed to US President Carter about the Vieques situation.

As a result of these meetings, the churches of Puerto Rico have expressed their interest in a growing participation in the cause of Christian unity as represented in CLAI.

EPS

AN INTERNATIONAL ECUMENICAL CONSORTIUM SUPPORTS
THE ETHIOPIAN ORTHODOX CHURCH

Addis Ababa (EPS) - An ecumenical consortium has been created in Ethiopia to assist the Orthodox Church in that country in its development programme and in the formation of leaders. Priorities for the next three years, with a capital of US \$ 1.6 million was worked out in Addis Ababa, 20-29 January 1980, between the Orthodox Church and representatives of the World Council of Churches (WCC) and inter-church aid agencies from six countries.

The consortium will be financed by inter-church agencies in the Federal Republic of Germany, Switzerland, Great Britain, the United States, the Russian Orthodox Church and the WCC. In a declaration, the consortium said "that it was ready to collaborate in all aspects of the life of the church in Ethiopia without making a distinction between the different areas of service, of justice and of mission in the work of the church. One of the aims is also "to strengthen relationships within the ecumenical family without interfering in the internal life of the Ethiopian Church".

The Orthodox Church of Ethiopia presented first a list of development projects estimated to cost a total of nearly US\$ 12 million. The Consortium, in contrast, judged it preferable to finance up to the end of 1982, those areas of development recognized by all the partners as priorities to a total of some US \$ 1.6 million only. It was agreed to develop parish councils which sponsor small economical projects such as oil presses, and bee-keeping, to the sum of US \$ 360,000, the training of 1,500 priests a year in the five regional teaching centres (US\$ 560,000), and the training of youth leaders (US \$ 100,000 total for two years). Another US\$ 450,000 was added for the administrative budget and 100,000 for a general fund for the financing of small ad hoc projects. This fund will be topped up as and when necessary.

In the near future the consortium sees the need to financially help the monasteries of the Orthodox church. They are communities which the consortium recognizes as potential partners for small scale development programmes. There are some 2,000 monasteries in Ethiopia. Funds must also be found for an alphabetization campaign and for the training of church leaders.

Before the next meeting of the core group of the consortium, to be held in June in Geneva, three representatives of the Ethiopian church will visit Geneva for a symposium on the theology and theological training needed in their church. These meetings are to prepare for the re-opening of Holy Trinity College, the only seminary for higher theological training that the church in Ethiopia has had in recent years and which is now in the hands of the government. To cover the salaries and administrative costs for the first four years some US \$ 1.3 million are needed.

A delegation representing the WCC, and consisting of Dr Aaron Tolen (Moderator) of the Commission on the Churches' Participation in Development), Mr Ninan Koshy (Executive Secretary, Commission of the Churches' on International Affairs), Mr Max Rafransoa (African Secretary, CICARWS), and Mr Wolfgang Schmidt (Programme Secretary, CCPD) had a meeting with two members of the Standing Committee of the Provisional Military Administrative Council (Dergue) of the Socialist Government of Ethiopia, Col. Berhanu Beyeh, in charge of Foreign Affairs, and Captain Gesses Wolde Kidam in charge of Social Affairs. Discussions centred on the role of the churches in development,

(more)

religious liberty and human rights. Assurance of religious liberty for all people of Ethiopia was reiterated by the leaders of the government who encouraged the active participation of the churches, in the field of development, in the eradication of illiteracy, poverty and injustice. The WCC team was accompanied by Ato Meressie Hazen Abbebe, General Secretary of the Ethiopian Orthodox Church and the Very Rev. Solomon Selassie, General Secretary of the Development Commission.

EPS

MEKANE YESU SYNODS
NOTE CONTINUED GROWTH

Addis Ababa, Ethiopia (EPS) - The Ethiopian Evangelical Lutheran Church Mekane Yesu (ECMY) is experiencing record growth. This was evident from the reports of the eight synods of the ECMY, given to the church at the 11th general assembly, 23-31 January, in Addis Ababa, attended by 22 delegates. The church was created 21 years ago, and has grown from 20,000 members to a half million, "in spite of the sporadic problems they have had to face" one report stated. It is also clearly understood that this Lutheran Church intends to combat illiteracy in cooperation with government programmes, to continue its own evangelism programmes and to participate in "nation-building".

Reports from the eight regional synods reflected local concerns of the ECMY. In one area, the emphasis is on the training and education of young people "so that they will, in the future, be able to take up church responsibilities at Synod level". In another synod it was noted that "the Gospel spreads like wild-fire and the task of follow-up and care surpasses the capacity of the few ministers of the Gospel who work in our synod". This is in contrast to the situation in other parts of the country where for example "the offices of the synod in Jima were closed and nationalized about two years ago and since then the administrative work of the synod has been carried out from Addis Ababa".

During the synod, Dr Emmanuel Abraham was reelected president of the ECMY, which is a member of the Lutheran World Federation (LWF) and the World Council of Churches (WCC). Dr Abraham has held this position since 1962, and as he will turn 67 in March, there had been some speculation that he would step down from the position.

There was still no word on the whereabouts of the Church's general secretary Gudina Tumsa, who was kidnapped on 28 July 1979. The kidnapers are still unknown and the government claims no knowledge of Tumsa.

EPS

KAMPUCHEA RELIEF PROGRAMME
RECEIVES MAJOR BOOST

Geneva (EPS) - More food, medical equipment and instruments for three hospitals, bicycles and mopeds, three ambulances, as well as restoring a bicycle factory and supplying a medical cotton goods factory - these items constitute the main thrust of the World Council of Churches (WCC) / Christian Conference of Asia (CCA) relief programme for Kampuchea for the next three month period. The programme is administered by the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) in Geneva and the CCA in Singapore.

At a meeting in Geneva last week (31 January-1 February) representatives of the world's major inter-church aid agencies met to review the first three months operation in Kampuchea and to pledge further support for what is described as "the next 12 months emergency in Kampuchea".

Present at the meeting was the Rev. Jean-Louis Clavaud, the WCC/CCA permanent representative in Phnom Penh who gave an up-to-date review of the situation in the country and traced the distribution of the nearly US\$ 4 million worth of supplies which the church's operation has sent into Kampuchea since October last year.

In a session of the meeting devoted to finance the representatives pledged a further US\$ 3.8 million to the programme, bringing the total for the appeal to over the US\$ 10 million mark. In reviewing the financial situation it was noted how the Asian churches, many of them small and poor, had willingly responded to the appeal for Kampuchea.

In detailing the programme WCC/CCA officials expressed the opinion that during the middle of this year (1980) there would be, once again, a great food shortage. Therefore, it was essential to continue with food supplies now to the extent to which the river level allowed barges up to Phnom Penh, and stockpile food, particularly rice, until it is needed later this year. It was agreed to send a minimum of 3-4,000 tons in the next three months as well as 1,500 tons of sugar - a desperate need, said Mr Clavaud.

The second area of concentration for the WCC/CCA programme is to be in the rehabilitation of provincial hospitals. Those chosen for initial relief are situated at Kompong-Som, Prey Veng and Kompong-Cham.

It was decided that, in the field of transport, the people would best be served by a further supply of bicycles - the main means of transport for villagers and townspeople. In addition, a Landrover ambulance will be supplied to each of the three hospitals, as well as a number of mopeds for hospital staff.

The WCC/CCA programme is also evaluating the needs, machinery, repair and replacement parts, for re-establishing bicycle production in the country. In addition, a supply of raw materials for any agreed bicycle production.

In the medical cotton goods factory six months supply of raw materials for the production of roller bandages, compresses and cotton wool, as well as the evaluation of machinery, the need for repair and replacement parts have been promised as part of the WCC/CCA programme.

(more)

In order to monitor the receipt and distribution of supplies and keep up a flow of information back to Singapore and Geneva, a second staff member will be based in Phnom Penh, in addition to Mr Clavaud, who will be returning there. It is expected that the second staff person will come from an Asian country.

As a part of the reviewing and updating procedure the meeting heard an analysis of the regions' politics from Mr Ninan Koshy of the WCC's Commission of the Churches on International Affairs (CCIA). He drew attention to the "qualitatively new global situation" at the beginning of the 80's and the frequency of the "flouting of international law" in 1979. After considering the political stance of both the superpowers and the ASEAN countries he concluded that it would take many years to bring stability to Kampuchea.

Also present at the meeting was the Moderator of the Church of Christ in Thailand (CCT). This church is running, on behalf of the WCC, a complementary programme on the Thai side of the Thai/Kampuchea border, mainly in cooperation with ICRC and UNICEF.

One aspect of the CCT programme is providing help to some of the estimated 80,000 Thai people who have been made jobless and homeless due to the fighting on the border, and who are being resettled into 65 new villages.

EPS

ECUMENICAL SUMMIT MEETING IN USSR POSTPONED

Geneva (EPS) - Due to the "complexity of the international situation", the Conference of European churches (CEC) and the Council of European Bishops' Conferences (CCEE) postponed the annual meeting of their joint committee which was scheduled to take place in Zagorsk, near Moscow, from 29-31 January 1980. This working session was to have prepared the agenda for the "Chantilly II" meeting between representatives of Roman Catholic, Protestant and Orthodox Churches from all over Europe. Chantilly I, was held in 1978 near Paris. "Several committee members would have been unable to attend, either because of other engagements or because of the complexity of the international situation", a source close to the organization said. "In view of the importance of some of the points on the agenda, necessitating as large and representative a participation as possible, the meeting was postponed to a later date".

Following investigations it became clear that five of the ten participants of this meeting would have been unable to go to Zagorsk. Two of them expressed the view that it would be inadvisable to go to the Soviet Union after the Russian invasion of Afghanistan. For two others the dates of the meeting made it impossible to attend. The fifth could not leave his diocese on these dates for pastoral reasons. Therefore, the CEC and CCEE agreed to postpone this meeting so as not to waste time and money.

EPS

BREAKTHROUGH DOCUMENT IN
CHURCH UNION CONSULTATION

Cincinnati, Ohio (EPS) - A breakthrough document in the 20 year quest for a church uniting 10 American Protestant denominations was approved unanimously here today by delegates to the Consultation on Church Union.

A chapter on ministry - detailing the roles and functions of church leaders and laity and including provisions for three levels of ordained ministry - will be sent to member denominations for their study and response along with six previously adopted chapters. The communions are asked to propose any changes they advocate in the seven chapters by the end of 1981.

The approximately 150 voting delegates, associate delegates, official observers, and visitors applauded and sang the Doxology after finishing two days of intensive work on the ministry document, which had been under extensive study and revision for half a dozen years.

Detailed debate and dozens of changes in the text had preceded the vote but on the whole the document that came out of the plenary was much like the draft brought to it by a Theology Commission of its members.

Among next steps for the Consultation will be the work of a newly appointed Church Order Commission, assigned to draft a document on organizational structure for a uniting church. The first plenary look at that commission's work is expected to come in a March 1982, meeting of the delegates.

The motion approved by the plenary asks that denominations receive the document "... for study and response as a statement of emerging theological consensus and for guidance for furthering the mutual recognition of members and working towards mutual recognition of ministers."

The first six chapters, approved at earlier plenaries, deal with such subjects as membership, faith, worship, and unity of the church. Work was completed on them in 1976, the same year that work on the revision of the ministry was begun.

The first theological base was agreed upon in 1966, and was followed by a draft plan of union in 1970. That plan failed to win acceptance from the churches; there was general agreement on the theology but widespread disagreement on specifics about organizational structure for a uniting church.

At this plenary a Church Order Commission, which will begin work on drafting a chapter dealing with organizational structure, was appointed. Dr Paul A. Crow, ecumenical executive of the Christian Church (Disciples of Christ) heads that group, which is to report at a plenary scheduled for 1982.

EPS

WCC EXECUTIVE COMMITTEE TO
MEET IN FRANCE

Geneva (EPS) - The role of the churches in the international situation, the evaluation of various World Council of Churches (WCC) programmes and the current conferences of the WCC's member churches in the six continents on the best way to combat racism in the 80's are some of the salient points to be discussed by the Executive Committee of the WCC, which is to meet on 11-16 February at "Liebfrauenberg", near Strasbourg, France.

The 25 members of this committee will have a full agenda. They will review the many theological, educational and social activities of the WCC and will give, in this session, special attention to the dialogue between Christians and Muslims, to the study going on in many countries on "the Community of Women and Men in the Church", to the preparations for the world mission conference that the WCC will hold next May, in Melbourne, Australia, as well as the WCC's humanitarian programme in Kampuchea, and the situation of millions of refugees throughout the world, especially those in Afghanistan.

Also to be discussed will be a preliminary assessment of where the 295 member churches of the WCC are in the process of consultation on the struggle against racism, especially in view of the workshops and meetings that are to take place in the various continents in the next few months. The results of these consultations will be placed before an international conference which will be organized by the WCC in June, in the Netherlands, and which will be charged with defining a new common strategy for the churches in the struggle against racism in the 80's.

Among the international issues which will be presented to the meeting in "Liebfrauenberg" figures the threats to world peace at this time, the deterioration of East-West relations, the acceleration of the armaments race as well as the situation in Southern Africa and notably in Zimbabwe. The Executive Committee must also give time to consideration of the WCC's financial situation and take a number of administrative decisions.

During the course of their brief stay in the Alsace, the Executive Committee members will be the guests of the four WCC French member churches, the Reformed Church, the Evangelical Lutheran Church, the Reformed Church of Alsace and Lorraine, and the Evangelical Church of the Augsburg Confession of Alsace and Lorraine, whose president, the Rev. André Appel, has been a member of the WCC's Executive Committee since 1975. The rest of the members of the Executive as well as personnel of the WCC, who will be in "Liebfrauenberg" will be in direct contact with the churches in the Alsace. They will be preaching in some 30 parishes throughout this region on Sunday, 10 February, and in various other places which will have discussion meetings on ecumenical themes. They will meet, also, with representatives of both the Catholic and Protestant churches in France.

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SOUTH AFRICAN CHURCHES CONSIDER
COMBATTING RACISM

Johannesburg (EPS) - In a conference organised by the South African Council of Churches (SACC), sixty delegates from member churches and organisations met together with council staff and invited guests to review the World Council of Churches' Programme to Combat Racism, and their own efforts to eliminate racism in church and society.

The consultation was held in response to the WCC's Central Committee call, made at its meeting in Jamaica last year, that a process of consultation be set in motion on how the churches may be involved in combatting racism in the 19

The SACC had also invited churches who were not council members to send observers to the consultation, in order that the full spectrum of views about the PCR and its Special Fund, which has given grants to South African liberation movements, might be heard.

The three major Afrikaans churches, the Dutch Reformed Church, the Hervormde Church and the Gereformeerde Church refused to send observers. Dr F.E. O'Brien Geldenhuys, Ecumenical Officer of the DRC, whose office was recently exposed as having been funded by the former South African government information department, said that there was no common ground for talks between his church and the SACC. Professor J.P. Oberholzer of the Hervormde church attacked the SACC for being "anti-South African, and undermining white rule".

In a statement issued during the consultation, SACC general secretary, Bishop Desmond Tutu expressed his regret at the decision of the white Afrikaans churches.

"We ask for their forgiveness in that which has hurt them in our attitudes, and we want to stretch out our hands of fellowship to them, and pray they will grasp them and strengthen us as we work for the coming of God's kingdom of justice, peace and love, compassion and reconciliation."

Each of the churches had been asked to submit three papers to the consultation.

In the first they were asked to outline their history and structures as denominations, in the second to indicate what steps they had taken to eliminate racism during the 1970's and in the third to indicate their plans to further combat racism in the decade ahead.

Among the speakers and bible study leaders who led the consultation, which ran from 11-15 February, were Dr Stanley Mogoba of the Methodist Church, Dr Alan Boesak of the Dutch Reformed (Coloured) Mission Church, former SACC Secretary Mr John Rees, and Dr Bonganjalo Goba of the Federal Theological Seminary.

In his speech on the first full day of the meetings, Mr Rees said:

"Whites tend to point to their achievements in building up the country, but the spurious side of the rest of their argument must be rejected because of the gross inequity of opportunity to schools and other facilities on the part of blacks".

Dr Alan Boesak, in leading bible study on the subject of Jesus' inability to do mighty works in his home town because of the people' lack of faith posed the question: "Is Jesus dependent on the faith of people?"

(more)

"Yes", he concluded, because God is strangely dependant on our own decisions. He does not force us, he pleads with us: Choose life!

"God allows the church to continue adopting racist structures", he said, "because of our lack of faith. To what extent are we prepared to allow God to do the mighty work of eliminating racism by working change in our lives?"

Dr Boesak also stated that God was refraining from doing a mighty deed of judgement upon South Africa because he is a God of infinite patience. "Our prayer must be that of the epileptic's father to Jesus: 'I have faith, help me with the little faith I have'."

In his closing address to the consultation, Dr Goba said: "The future of Christianity in this country is at stake. For many of our people, especially in the black community, the church represents the fiasco of Christianity as a liberating force.

"The Church must provide a liberating presence - become a model of the alternative community where the people of God can be together and stand together in the moment of crisis. Those who advocate separation as a solution to the future of this country are inviting doom and chaos."

Arising out of the recommendations of seven working groups, the consultation took several far-reaching decisions which have already begun to draw adverse criticism from the government and its media. Among them were those which:

- Called on the churches to withdraw their ministers as marriage officers, because South Africa's racial laws restrict persons of different colour from marrying:
- Suggested that the churches should go ahead on their own and call a national convention of authentic leaders from all communities (the government has refused to do just this, despite calls from the whole spectrum of South African society):
- Called upon the churches to consider not participating in SABC religious programmes because the media was a vehicle for racist propaganda, and to investigate alternative broadcasting facilities:
- To send a deputation to the Prime Minister to challenge the government on the whole question of education, and to question the elitism of church schools, urging them to become non-racial in their staffing and control:
- Urged the churches to resist actively all removals of people, even to the point of taking non-violent action:
- Affirmed support for the PCR, despite some criticisms of certain aspects, and called upon the WCC to mediate between and care for those outside the country who oppose the system in South Africa.

Numerous other recommendations and strategies were recommended for action by the churches in the coming years.

But for many people, the highlight of the consultation was the debate on a call by one of the working groups for the formation of a "black confessing militant church".

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After considerable debate in plenary session, several blacks suggested that the issue should be first discussed by blacks on their own, and the consultation agreed unanimously that this should happen. When the debate was resumed in plenary session the following morning, the following statement was presented as the mind of the black delegates, and unanimously endorsed by the entire meeting.

"We the black representatives in this consultation, wish to place on record the painful realisation that the churches to which we belong, have conformed to patterns of a racist society. The persistent cries of the black people that the church is not consistent with the demands of the Gospel of Jesus Christ, have fallen on deaf ears..

"We acknowledge our participation in the sin of the church. We are aware that God has been calling and continues to call his church to be a community that transcends all barriers of denominations and race.

"We realise that the racial situation in this country has reached a critical stage and that God is calling the church as a liberating and reconciling community to identify itself with the oppressed and the poor in their struggle for the dignity which is theirs as human persons created in the image of the triune God.

"We call upon black Christians prayerfully to seek the guidance of God in our desire to understand what obedience to God means in this situation.

"We further call upon all white Christians to demonstrate their willingness to purge the church of racism.

"If after a period of twelve months there is no evidence of repentance shown in concrete action, the black Christians will have no alternative but to witness to the Gospel of Jesus Christ by becoming a Confessing Church."

In reaction to the consultation, SACC General Secretary Bishop Demond Tutu, expressed the view that the church had grappled with the issue of racism without fear, and prayed that what had happened this week would be the beginning of a mighty work of God that would lead all his people to the liberating experience of their full human potential.

In its closing stages, the consultation elected a continuation committee to co-ordinate and monitor the progress of the churches and disseminate further information that may arise. It also elected five delegates to attend the AACC-sponsored Pan-African Consultation on Racism to be held in Nairobi in April.

They are Dr Bonganjalo Goba of the Congregational Church, Miss Shirely Lue of the Roman Catholic Church, the Rev. Joseph Prakasim of the Presbyterian Church, Dr Alan Boesak of the Dutch Reformed Mission Church, and Mr Chris Aitken, General Secretary of the Presbyterian Church.

EPS

AACC TO HAVE NEW GENERAL SECRETARY
BY END OF YEAR

Nairobi (EPS) - The All Africa Conference of Churches (AACC) should have a new general secretary before the end of the year.

And the organization requires about US \$ 1.3 million to complete the office and conference centre complex being put up here, and about US \$ 800,000 for its administration costs.

This has been announced by the Chairman of the AACC General Committee, Rev John Gatu, at a press conference here which was also addressed by the AACC President, Rev. Dr Richard Andriamanjato.

Mr Gatu, who was speaking at the end of a four-day session of the general committee (4-7 February), said the AACC member churches have been asked that by 31 May, they should have sent in their nominations for the post of the organization's general secretary, which fell vacant following the departure of the former general secretary, Canon Burgess Carr. The names of the candidates will then be circulated to members of the general committee, who will cast their votes by post, and then the AACC Executive Committee will meet to complete the election process.

In the meantime, the general committee has asked the Acting General Secretary, Mr Kodwo Ankrah, to stay on the job until the election of the new general secretary.

Mr Gatu admitted that the AACC's financial situation was still critical. However, he said the general committee had decided to assign a member of staff full time to visiting member churches with a view to urging them to increase their financial support for the AACC.

Asked whether, in view of the financial problems it is experiencing, the AACC would ever achieve its goal of moratorium or self-reliance, the AACC President, the Rev. Dr. Andriamanjato reiterated that the call for moratorium should not be interpreted as meaning that the AACC does not need assistance from abroad.

"Our call for moratorium can be compared to the call for independence by third world countries", he said. "When these countries achieved independence, it did not mean that they had nothing to do with developed nations. What it meant was a change of relationship between nations. Likewise, in the moratorium call we are telling the big churches not to have a paternalistic attitude towards us, but to consider us as equal partners in the ecumenical church", he explained.

Rev. Dr Andriamanjato denied that the AACC's financial problems were due to member churches disagreeing with the organization's activities. He said the inflow of funds from member churches was less satisfactory because churches all over Africa were in the process of reorganizing themselves, a process which involved huge financial outlays. He said things were made even worse by the forces of inflation. In addition, he said, some churches found it difficult to send money outside their countries because of exchange control regulations.

WELL-KNOWN ECUMENICAL JOURNALIST
TO JOIN FEBA

London (EPS) - One of the comparatively few British journalists specializing in religious affairs - Baden Hickman (48) of "The Guardian" - is leaving his post and, with his wife Shirley and their two sons is moving to the Seychelles. At Easter he starts work for FEBA (Far East Broadcasting Association), which is sponsored and maintained by British Churches and which from its base on Mahé broadcasts to the countries surrounding the Indian Ocean.

Mr Hickman is no stranger to the world scene, during World Refugee Year - 1959-1960 - he worked with the World Council of Churches, touring and reporting on refugee camps. That was followed by a year in the BBC's religious broadcasting department before he joined "The Guardian". Twelve years ago he became the paper's full-time Churches correspondent. He is an active member of the Church of England and serves on his parochial church council, as well as being an Anglican delegate to the local council of Churches.

EPS

R-C PRIEST APPOINTED TO PROMOTE RECONCILIATION
IN NORTHERN IRELAND

Belfast (EPS) - The priest appointed by Cardinal Tomás Ó Fiaich, Archbishop of Armagh, to promote reconciliation, ecumenism, and inter-church cooperation - an appointment the Cardinal announced at the 14th annual Greenhills Ecumenical Conference at Drogheda in January - is Fr. Gerard Clifford, a curate at Portadown, the most strongly Protestant area in the archdiocese. The cardinal hopes there will be fruitful cooperation between Fr Clifford and Canon William Arlow, the former secretary of the Irish Council of Churches, who now works full-time for ecumenism on behalf of the Church of Ireland. Fr Clifford is 38, has been diocesan adviser for religious education since 1969, and was secretary of the diocesan council of priests from 1971 to 1973. He will be known as the "diocesan adviser on inter-church understanding".

EPS

FORMER CABINET MINISTER TO HEAD
IRISH COUNCIL OF CHURCHES

Belfast (EPS) - The Irish Council of Churches has broken with ecclesiastical tradition by appointing a layman as chief executive.

The Rt. Hon. David Bleakley, former Labour M.P., and Stormont Minister of Community Relations, takes over this month as General Secretary of the Irish Council of Churches from Canon William Arlow who has been appointed to a peace development post at Belfast Cathedral.

Mr Bleakley, a former shipyard engineer, studied at Ruskin College, Oxford, and Queen's University, Belfast, and was recently awarded an Honorary Degree from the Open University for services to adult education. He lectured in trade union studies for some years at Kivukoni Adult Education College, Tanzania.

A prominent Anglican, Mr Bleakley is a member of the Anglican Consultative Council and the Standing Committee of the Church Missionary Society. He is an author of several books and Fabian pamphlets on peacemaking. He is also a leading member of the Irish peace movement and the Fellowship of Reconciliation.

CHURCH OF ENGLAND CALL FOR END TO SECRECY
ON BRITISH ARMS SALES

London (EPS) - An end to secrecy over British arms sales has been called for by the General Synod of the Church of England in a motion passed by 197 votes to 23 at its meeting held in London, 12-15 February. The motion asked for strong representation to be made to the British Government to provide public information about arms sales so that proper judgement could be made as to their morality; to ensure that arms were not sold to regimes which indulged in "proven abuses against human rights, especially torture"; and to investigate and create "means whereby those employed in arms manufacture may constructively use their resources". The motion specifically called on the Church of England's Board for Social Responsibility to make these representations. But during the debate the suggestion was made, and warmly welcomed, that as far as possible this was a question where the Church of England should act ecumenically and would in fact act more effectively if it were to do so through the British Council of Churches.

Most British arms sales, said Canon Giles Clayton of Salisbury, opening a debate resumed from last July, went to third world countries, and this at a time when the British overseas aid programme was being cut again. The countries to which we were selling arms were spending on them money badly needed for agriculture, education and medicine.

The motion did, however, come in for criticism from the Bishop of Durham, Dr John Habgood. It was fine in terms of Christian idealism, he said, but in terms of political realism there was no sense in it. If there was to be any progress at all in nuclear disarmament, this meant an increase in conventional forces and increasingly sophisticated conventional weapons. "This is forced on us by the political realities of the world in which we live, and to build up our conventional forces we have to have the economic basis of a viable arms trade", he added.

This expression of the accepted conventional wisdom was challenged by the Bishops of Manchester, the Rt.Rev. Stanley Booth-Clibborn, and of Guildford, the Rt.Rev. David Brown. The motion was by no means naive, as the Bishop of Durham had suggested, said the Bishop of Manchester. It was asking for information. To be wary about supplying arms to regimes that used torture was just plain common sense. What worried him about the Bishop of Durham's powerful intervention was that the Churches could lose their prophetic cutting edge by taking refuge in the complexity of these issues. The Bishop of Guildford felt that the Christian Church across the world was not making that constructive contribution towards peace incumbent on Christians through the gospel. "We Christians constitute the largest voluntary society in the world", he said. "We could do a great deal for the future of mankind by positive work for peace. Too often we look at this question in terms of narrow national interests".

EPS

THE FOLLOWING RELEASE WAS ISSUED TO
THE PRESS ON MONDAY, 18 FEBRUARY 1980:

THREATS TO PEACE MAKE ECUMENICAL FELLOWSHIP
CRUCIAL, DECLARES WCC EXECUTIVE COMMITTEE

Liebfrauenberg, France (EPS) - 18 February - Threats to peace, ranging from the obstacles to free and fair elections in Zimbabwe through to armed intervention by the USSR in Afghanistan, were the focus of public statements by the World Council of Churches' Executive Committee meeting here from 11-15 February.

On Zimbabwe, the committee repeated an earlier WCC appeal to the British government to ensure proper conduct of elections by lifting martial law, disengaging security forces and controlling the private armies of auxiliaries, strengthening the monitoring forces, ensuring that all South African troops leave Rhodesia, implementing the Lancaster House agreements for maintenance of law and the cease-fire, and expediting the return of refugees so that they can vote in the elections.

The two-page statement details "disturbing developments ... during the implementation of the Lancaster House agreement" and warns WCC member churches that immediate action by the British Government is needed, especially in light of threats of new violence, military coup by Rhodesian security forces and open armed intervention by South Africa and others.

As part of a longer and wider ranging statement on "Threats to Peace", the Executive Committee expressed "serious concern about the military action by the USSR in Afghanistan as constituting the latest, direct, armed intervention in one country by another", in the context of other developments that create a "new situation" as the world begins the 1980s.

These developments include the alarmingly frequent flouting of international law, the NATO countries' deployment of 500 "theatre nuclear weapons" in Europe, the growing delusion that any nuclear war can be fought and won and the worsening economic relations between developed and developing nations.

Faced with this sharp deterioration in international relations, especially between the USA and the USSR, the Executive Committee called on the ecumenical fellowship to put its bridge-building capability between nations to the utmost use.

Churches were urged to speak out against "the perilous tactics of brinkmanship" and the claims of any nation to become "the strongest at any cost". They were also asked to highlight the root causes of war which range from economic injustice to further restrictions on human rights.

The document constantly stresses that the present tensions need to be seen in the context of profound changes in power relations between nations, through which increasing world poverty, the arms race and the energy crisis are inter-linked, and because of which poorer countries continue to suffer most.

Unanimous support for the statement was given by the WCC' Executive Committee which at this session included church leaders from Argentina, Canada, France, the Federal Republic of Germany, the German Democratic Republic, Ghana, Kenya, Korea, India, Pakistan, Romania, Sweden, Switzerland, the United Kingdom, USA, USSR and Zaire.

(more)

The full "Threats to Peace" document drew on long-term work on disarmament by the WCC's Commission of the Churches on International Affairs and the recent consultation between WCC leaders and representatives of member churches of East European states, meeting in Budapest, Hungary from 28-31 January.

While these public statements provided the most conspicuous result of the Executive Committee session, the substance of the meeting was devoted to reviewing the ongoing programmes of the WCC, carried out on behalf of some 295 member churches.

This work includes preparation for a major world conference on mission and evangelism to be held this May in Melbourne, Australia; a world consultation this June in Amsterdam on the churches' strategy for combatting racism in the 1980s, the formulation of guidelines for Muslim-Christian dialogue and an extensive study on the Community of Women and Men in the Church, to be presented at an international consultation in 1981. The WCC's US \$ 10 million aid programme in Kampuchea was also reviewed and commended.

Relationships with the Roman Catholic Church, described by WCC General Secretary Dr Philip Potter as "cordial in attitude though formal in content", formed a key agenda item, in preparation for the WCC - Roman Catholic meeting of the Joint Working Group in Marseille this week.

Unlike the last Executive Committee which focused on issues of realignment and finance, this session looked ahead to preparations for the WCC's next Assembly, to be held in Vancouver, Canada in 1983. Planning for this event continues at the WCC's Central Committee meeting in Geneva this August.

EPS

APPENDIX to EPS No.5, 21 February 1980

The following document "Statement on Rhodesia (Zimbabwe) was adopted at the World Council of Churches' Executive Committee meeting 11-15 February 1980

STATEMENT ON RHODESIA (ZIMBABWE)

On 21 December 1979 the General Secretary of the World Council of Churches (WCC) in a statement welcomed the agreement reached at the Lancaster House Conference on Zimbabwe on the independence Constitution, transition plans and cease-fire. The statement called upon the British government "to take all necessary steps to ensure the conduct of free and fair elections". It also called the attention of the member churches of the WCC "to several serious problems that may affect the implementation of plans made at the Lancaster House Conference".

At its meeting in February 1980 the WCC Executive Committee received a report regarding the political situation and the humanitarian needs of Rhodesia.

A number of disturbing developments which have taken place in Rhodesia during the period of implementation of the agreement have underlined the gravity of the problems mentioned in the General Secretary's statement. Among such developments, special mention has to be made of

- the deployment of Rhodesian security forces in violation of the Lancaster House agreement;
- extension of the emergency and martial law regulations which give unbridled powers to the security forces;
- the activities of more than 20,000 "auxiliaries" (the private army of the former Prime Minister Bishop Muzorewa, leader of one of the parties in the elections) who have not been disengaged or monitored;
- the continued presence of South African troops inside Rhodesia in spite of reports to the contrary;
- the activities of some groups of the armed forces of the liberation movements which have refused to report at assembly points because of mistrust of Rhodesian security forces and the lack of sufficient monitoring forces;
- the prevention by the Governor's administration of the return of many refugees, by creating difficulties regarding transport and entry into the country as reported by representatives of the United Nations High Commissioner for Refugees and other organizations;
- the ordinance giving extra ordinary powers to the Governor to abrogate election in any of the administrative districts "if he finds free and fair voting cannot take place because of intimidation", and consequently preventing free and fair elections.

The Executive Committee strongly deploras the actions of the British government and other parties to the agreement in contravention of the Lancaster House agreement, putting into serious jeopardy the processes leading to independence of Rhodesia (Zimbabwe).

(more)

The Committee reiterates the appeal to the British government which holds the authority under which the governor's administration in Rhodesia acts "to take all necessary steps to ensure the conduct of free and fair elections" and immediately to take measures.

- to lift martial law;
- to disengage the security forces and to confine the auxiliaries to barracks and to monitor them;
- to increase substantially the numerical strength of the monitoring forces;
- to ensure that all South African troops leave Rhodesia;
- to implement the provisions of the Lancaster House agreement for maintenance of law and order and for dealing with breaches of cease-fire. (According to the agreement "the primary responsibility for dealing with breaches of the cease-fire will rest with the Commanders of the forces through the mechanism of liaison officers of the monitoring force");
- to expedite the return of refugees especially those in Mozambique and Zambia so that they can participate in the elections.

The Executive Committee

calls the attention of the member churches to the fact that unless immediate action is taken by the British government to ensure the implementation of the Lancaster House agreement, there is the possibility that elections may not be free and fair,

alerts them to threats made by the parties involved in the situation of re-escalation of violence, military coup by Rhodesian security forces and open armed intervention by South Africa and others after the elections,

requests them to bring these concerns before their governments and to support the efforts of the United Nations the Commonwealth and the Organization for African Unity to help the people of Zimbabwe to achieve independence with justice and peace,

urges them to support the continuing efforts of WCC in cooperation with churches and related agencies inside Zimbabwe to meet the immediate and long-term needs of the people of Zimbabwe and to continue to uphold them in their intercessions as they try to rebuild their war-torn country.

*

APPENDIX to EPS No.5, 21 February 1980

The following document "Threats to Peace" was adopted at the World Council of Churches' Executive Committee meeting 11-15 February 1980.

THREATS TO PEACE

1. The Executive Committee of the World Council of Churches meeting in February 1980 at Liebfrauenberg, Woerth, France, gave attention to the disturbing trends and developments in international relations, including a sharp deterioration in the relations between the USA and the USSR and the growing threats to peace. Several member churches have already expressed their concern over the matter.
2. The Executive Committee recalls that through the document "Threats to Survival" and "Economic Threats to Peace" received by the 1974 Central Committee and the statement made by the Central Committee in January 1979 in adopting the Programme for Disarmament and Against Militarism and Arms Race, the WCC has already emphasized the global character of the various threats to peace and therefore underlines the need to see the different new development within the larger context.
3. The present tensions need to be seen in the context of profound changes in the power relations among nations. Increasing world poverty, exacerbated by an arms race of almost unbelievable proportions, and energy crisis with heightened concern to control oil fields constitute continuing threats to world peace.
4. The Executive Committee recognises that new threats which heighten possibilities of war in certain regions should be seen along with the fact that during the period after the Second World War, more than one hundred wars, many of them fuelled by conflicts of major powers, have claimed the lives of millions of people in the developing regions and that several such military conflicts still continue. These may further escalate in the context of the deterioration in the relations between the two superpowers, with very high rate of escalation of arms race and race for military bases in these areas. Mention may be made of South-East Asia, especially Indochina, South Asia, Indian Ocean, Middle East and Iran, and Southern Africa.
5. The Executive Committee, recognising that no single event should be seen in isolation and drawing the attention of the churches to a number of developments that have cumulatively contributed to the new situation that the world faces at the beginning of the eighties, expresses its serious concern about:

(more)

- (i) The military action by USSR in Afghanistan as constituting the latest direct, armed intervention in one country by another. This has heightened tension especially in and around the area of this development.
- (ii) The alarming frequency with which traditionally respected international laws are flouted. The number of armed interventions by foreign powers substantially increased in 1979.
- (iii) The decision of the NATO countries to deploy more than 500 'theatre nuclear weapons' in Europe, representing attempts at counterforce capability.
- (iv) The growing delusion that any nuclear war - albeit "limited" or "contained" - can be fought and won which needs to be countered and condemned in the strongest terms.
- (v) The worsening of the economic relations between developed and developing nations, and the military undergirding of the economic domination of the majority of countries by a few major powers.
- (vi) Tendencies on the part of certain nations to be militarily the most powerful have created a new sense of insecurity in other nations.
- (vii) Religious factors which in some regions have had a negative impact heightening tension.

6. The Executive Committee believes that the present situation poses a serious challenge to the churches in their witness for peace. As the CCIA report to the Central Committee in 1979 stated, "The peace we seek is a 'warm peace', not merely the absence of war, but a peace best defined in the Biblical word 'shalom' which expresses a positive state of justice, mutual respect for differences, welfare, health, security and a community embracing all humanity, in which there is loving concern for all." The ecumenical fellowship should put its bridge-building capability to the utmost use. Therefore the churches should take initiatives to inject a note of sanity and sobriety into an atmosphere charged with tension, fear, irrationality and mutual distrust.

7. The churches must speak out against the tendency to resume the perilous tactics of brinkmanship. Claims by any nation to become the strongest at any cost should be deplored. The churches should make clear in no uncertain terms that perspectives of foreign policy can no longer be seen in terms of "liquidating the enemy" (be it politically, militarily or through economic and cultural pressure). Peace requires willingness on the part of differing political and social systems to coexist and cooperate with each other. The churches have also the responsibility to call attention to the root causes of war, mainly to economic injustice, oppression and exploitation and to consequences of increasing tension including further restriction on human rights.

8. The Executive Committee calls upon the member churches:

- (i) - to intensify their engagement in efforts for peace and to collaborate with others working for peace in mobilising public opinion and promoting education and actions for peace;

(more)

- (ii) - to examine critically national policies and to challenge them if seen to be contributing to the increase of international tensions;
- (iii) - to follow up urgently recommendations made by the Central Committee in 1979 under the Programme for Disarmament and Against Militarism and Arms Race;
- (iv) - to initiate and encourage innovative measures for peaceful resolutions of conflicts.

9. The Executive Committee appeals to all people of good will and to all political leaders

- (i) - to avoid actions and policies that would further increase international tensions;
- (ii) - to continue and promote détente and to resume negotiations on arms limitations including SALT;
- (iii) - to strengthen the instruments and promote possibilities within the UN system and regional organisations for confidence building measures and peaceful settlement of disputes;
- (iv) - to take active steps for the de-escalation of regional conflicts and for their peaceful settlement;

10. Christians who put their trust on the Lord of history should be bearers of the light of hope amidst the prevailing gloom of despondency.

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28 February 1980

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THE NEXT EPS WILL APPEAR ON 6 MARCH 1980

HUMAN RIGHTS SEEN AS FOCUS
FOR THEOLOGICAL EDUCATION IN LA

Cali, Colombia (EPS) - "Human rights cannot be considered as merely a theme to be taught, but, as rebuilding the nucleus of hope for human dignity. It brings out a growing focus on the pastoral as not only a task of the separated ministries but as one for the whole church, in the relationship between the faithful and their mission in the world". This was said by a group of 25 officials responsible for theological education in the Latin American continent at a meeting held in Cali, Colombia, 4-7 February 1980. The meeting was jointly organized by the Latin American Commission on Theological Education and the World Council of Churches' Programme on Theological Education.

A statement issued at the conclusion of the meeting said that: "In the present Latin American situation we understand that the ministry which we have been called to give has as one of its focal points the issue of human rights. An evangelical comprehension of human rights must be understood in the dimension of the defence and communication of the fullness of life as shown in Jesus Christ". The statement continued: "Theological education in relation to human rights has to be conceived as a practical, world embracing pastoral concern".

The document recognizes that the ability to be fully human is impeded by the system "in which we live" where people of the continent are suppressed by different forms of exploitation and marginalisation which sometimes show themselves in acts of genocide, torture and death.

The group also indicated in the statement that, as part of the church, they recognized that they were "insensitive accomplices to many of these violations and have "failed before this challenge to our faith". They recognized too that they have incorporated into their theological models and teachings prejudices and attitudes which are contrary to the gospel. This is expressed in the "elitism" which has been sanctioned and which has created a "clerical" and "academic" outlook which has denied the participation of pupils as "persons", transforming the student into a mere receiver of information. The statement continued: "By means of cultural penetration our institutions have participated in the destruction of our identity as people and as believers and we have consecrated conditions of political, social, economic and sexist theology into theological study".

This realization is a challenge to us, said the theologians, "not only in our teaching of biblical theology but because it also impels us to act in the name of the Creator and Redeemer of our life in the mission which we as the church are charged with carrying out".

EPS

RECONSTRUCTION PROGRAMME IN NICARAGUA -
PROJECTS DETAILED

Geneva (EPS) - Five priority projects have been submitted to the World Council of Churches' Inter-Church Aid, Refugee and World Service (CICARWS) from the International Reconstruction Fund (IRF) of Nicaragua. The five projects for which whole or part funding is requested from the churches amounts to US\$ 3 million. The IRF is now the sole body authorized to represent the government of Nicaragua in external cooperation matters and to channel international assistance to their projects.

The projects include a national alphabetization crusade (US\$ 1.5 million), the rehabilitation of drinking water plants damaged by the war (US\$ 430,000), mobile equipment for the organization of farmers in the interior of the country (US\$ 382,260), and the enlargement of a psychiatric hospital (US\$ 537,740)..

The national alphabetization crusade is one of the governments' priority actions. According to recent estimates there are now some 900,000 illiterates in the country. The crusade is designed to eradicate illiteracy in the country thus laying the foundations for the economic, political and cultural programmes of the government.

The project to rehabilitate drinking water plants is also a priority as the installations were badly damaged by the war. The rarity of drinking water is multiplying the numbers of illnesses and improving its quality will improve environmental health generally.

The need to buy vehicles for the organization of farmers is essential for the development of agriculture in Nicaragua. Full returns from land production will not be attained until production is better organized. The vehicles will help the government to carry this out, especially in the mountainous regions which are mostly inaccessible by public transport.

The vocational rehabilitation centres for the blind is a project which will provide initially for 150 children, 500 adults and 100 elderly people. The centres will be located in different parts of the country as part of a decentralization of services from the capital.

Crowding of patients to alarming proportions is the reason for the enlargement of the psychiatric hospital being on the list of projects. Facilities at the hospital are also said to be deficient.

In a report from CICARWS it is noted that funds will be transferred for each of the five projects in turn, as agency contributions come forward. The financial situation shows that some US\$ 0.5 million is already on hand.

Cooperation with the churches through the Evangelical Commission for Development (CEPAD) is continuing, especially in the area of reconstruction programmes and because of bad harvest conditions, through a food for work programme.

LUTHERAN/RC JOINT COMMISSION
MEETS IN AUGSBURG

Augsburg, FRG (EPS) - Work on documents related to the Augsburg Confession, the "Ministry with special reference to the Episcopacy" and "Ways to community" were completed at the latest meeting of the Lutheran/Roman Catholic Joint Commission which met here, 18-24 January.

At this sixth meeting of the group, jointly sponsored by the Lutheran World Federation and the Roman Catholic Secretariat for Christian Unity, it was expressly recommended that the churches "receive" the three documents. It was also said that the commission intended to continue to pursue further joint study of the Petrine office, reciprocal admission to the eucharist, and models of unity.

In a press release issued by the Lutheran World Information the early stage of the meeting was described as "a bit tense, in part because of concern about the effects of the Küng matter, and freedom to do theology within the Catholic Church". But the Lutheran commission members received an assurance that "though there may be some problems, these would not endanger the overall ecumenical atmosphere".

The official press release from the meeting, issued jointly in Rome and Geneva on 25 February, said that : "In view of the anniversary of the Confessio Augustana which was presented at an Imperial Diet in Augsburg 450 years ago, the Joint Commission approved a 28-paragraph common statement on the Augsburg Confession. The statement builds upon the results achieved by the Lutheran/Catholic dialogues which have been going on since 1967, and reflects a high degree of common insight but also formulates a number of open questions.

"The following sentences from the document entitled 'All under One Christ' are indicative of a mood which pervades the entire statement: 'Listening to the Confessio Augustana we Lutherans and Roman Catholics discovered a common understanding of fundamental Christian truths which direct our attention to Jesus Christ, the living centre of our faith. In view of the new challenges and opportunities of our present day world we cannot be satisfied with simply referring to and repeating the confession of 1530. That which we have discovered as an expression of our common faith presses towards fresh articulation. Thus we are urged on the way to making a confession here and now in which Catholics and Lutherans work together rather than separately or against each other, thereby witnessing to the Gospel of salvation to the world and proclaiming anew God's gift of grace'."

In the document on the ministry the Joint Commission has been able to state a number of substantive areas of agreement and suggest significant convergences of thought on matters relating to understandings of ministry in the church.

The paper on Ways to Community suggests a number of concrete steps which might be taken by Catholics and Lutherans at all levels of the churches' life in order to advance ecumenical relations.

WARC APPEALS FOR DETAINEES
IN TAIWAN

Geneva (EPS) - The World Alliance of Reformed Churches (WARC) in a press statement issued on 21 February, expressed deep concern for 61 detainees in Taiwan (nine of them Christians) who have been charged before military and civil courts.

The General Secretary of the WARC, Rev. Edmond Perret, in response to recent reports he had received about the detainees sent a cable to Dr Chiang Yen-Shih, general secretary of the Koumintang, in Taiwan, which confirmed a request presented personally on 5 February, in Taipei, asking that the WARC have an international observer at the trials. Mr Perret indicated that eight detainees are to appear before a military court, 37 before a civil court and only four have been released on bail. Others have not yet been charged.

The charges stem from an incident which occurred in December in Kaohsiung in connection with Human Rights day. In the following weeks 61 persons were arrested, many of whom had not been present at Kaohsiung. Eight of the Christians arrested belong to the Presbyterian Church in Taiwan, whose 200,000 strong membership is mostly Taiwanese, and consistently advocates human rights. In Taiwan, the local population is politically dominated by the 12 per cent strong Chinese minority, which took refuge on the island at the time of Mao Tse Tung's victory; they hold 92.5 per cent of the seats in national assemblies. Under these conditions the ruling minority seems to interpret appeals for the implementation of human rights as threats to the present order and describes them as "anti-natural".

EPS

CHURCH RICHER THAN IT THINKS
SAYS A CAMEROON CONFERENCE

Kumba, Cameroon (EPS) - The church possesses everything in Christ, but she should fight indefatigably so that there is an equitable distribution of her material resources before she can ask the state to do the same. This is one of the central affirmations formulated by some 300 pastors, full-time treasurers, church dignitaries and social workers of the Presbyterian Church in Cameroon who met in a four-day conference on the theme "We seem to have nothing, yet we really possess everything" (II Corinthians 6:10). One speaker said: "We could be on the way to getting more than we currently have, provided individuals, the local and global church as well as the whole world is willing to share". The conference was concerned with the efforts that the Christian people must make to set an example. Every Christian has something to share with his neighbour be it material or spiritual. Selfishness must be avoided and the passion for people allowed to come to the forefront, said the meeting.

Group discussions on the theme were described as "exciting and effective" in that they made it clear to individuals that they had various God-given talents to share with others. One of the concrete suggestions to come from the group was that conference participants who own motor cycles or cars should become conscious of the fact that they can share by offering lifts to others, who do not possess vehicles.

EPS

APPENDIX:

THE FOLLOWING PRESS STATEMENT WAS ISSUED AT THE CONCLUSION OF THE MEETING OF THE JOINT WORKING GROUP, Marseille, 18-23 FEBRUARY 1980 :

Collaboration in the field of social thought and action was the main subject of discussion at the annual meeting of the Joint Working Group (JWG) between the Roman Catholic Church (RCC) and the World Council of Churches (WCC). The meeting was held on 18-23 February, 1980, at the Centre Notre Dame du Roucas, Marseille, France. The Group is chaired jointly by Bishop Ramon Torrella, Vice-President of the Vatican Secretariat for Promoting Christian Unity, and Professor José Miguez Bonino, Argentina, a President of the WCC.

The discussion on the main topic was introduced by Dr Philip Potter, General Secretary of the WCC, and Father Parmananda Divarkar, S.J., reflecting on the relationship between evangelism and social concerns. The JWG affirmed its conviction "that the apostolic mission with which Christ has sent us into the world includes the tasks of proclamation, witness and service. The Gospel is addressed to the whole human person and to the whole human family. Accordingly ... involvement in issues of Christian social responsibility is an integral part of this apostolic mission".

Particular attention was focussed on the differences in the structures and styles of operation between the WCC and the RCC as they affect collaboration in the social field. Papers were presented by Father Urbano Navarette S.J., Rome and Professor Ulrich Scheuner, Bonn. While recognizing the difficulties arising from such differences the JWG was nevertheless convinced that these need not prevent collaboration provided there was sufficient sensitivity and "the will to work together effectively".

In addition the JWG examined existing convergences and divergences in social thought and action on the basis of reports prepared by Father Bartolomeo Sorge S.J., Rome, and Professor Roger Shinn, New York.

The discussion led to a plan of further work, including a few case-studies on countries where common social action is already taking place. The prospectus also calls for an evaluation of experiences of collaboration on the international level, such as SODEPAX, the joint "Committee on Society, Development and Peace". The process is scheduled to lead by 1982 to a report addressing itself to some of the fundamental issues regarding social action by the Churches and including recommendations for further common initiatives.

Other topics for discussion were: cooperation regarding dialogue with neighbours of other faiths, a study on common witness, efforts towards a common confession of faith, an assessment of Roman Catholic participation in Councils of Churches, and a review of ongoing cooperation in other fields.

The study on "Common Witness" has been a major emphasis of the Joint Working Group for a number of years. It was noted with satisfaction that a new climate for common witness of the Churches had developed. The report will now be published and serves as an important contribution to the forthcoming WCC Conference on World Mission and Evangelism to be held at Melbourne, Australia, May 1980, with strong Roman Catholic participation.

(more)

The JWG expressed its positive appreciation for the text "Towards a Common Confession of Faith" which is the result of a study undertaken by the WCC Commission on Faith and Order on behalf of the JWG. This document too will be published soon. As a contribution to the discussion on unity, the JWG noted the progress which had been made in recent years in the collaboration between the RCC and Councils of Churches.

Dialogue with neighbours of other faiths was recognized as a common task for all Churches and as an urgent need. In order to strengthen collaboration in this area the JWG recommended that a joint consultation be held in the near future with a view to "clarifying the underlying theological differences" and "exploring the possibilities of a common approach to other religions".

In reviewing ongoing collaboration the JWG heard reports about the various ecumenical initiatives and declarations made by Pope John Paul II, in recent months as well as about discussions regarding relationships with the RCC during the WCC Executive Committee meeting, in February 1980 at Liebfrauenberg, France. The discussion helped to clarify issues which had caused some concern mutually and confirmed the strong desire to deepen and expand the relationships between the RCC and the WCC.

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photo oikoumene

MARCH 1980

No. 6





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DEVELOPMENT IN CHAD

Chad, a country of 1.284 million square kilometres and a population of 4.2 million people with a per capita GNP of only US\$ 130, is one of the countries in the Sahel region of Africa where a long period of drought dating back to the 60's brought about an alarm for emergency help in 1973.

In the name of its member churches, the World Council of Churches contributed to the emergency help and now continues to assist in what has become a self-developed programme.

The situation of the people in Chad is shown in these photographs:

(2411) Traditional work for the women prevails.

(2412/3) Community building projects help people to work together.

(2414) One project in the Sahel is a cooperative programme with breeders for the reconstitution of livestock herds.

(2415) Programmes to help activate local groups in cooperation for development are also part of the churches' efforts in the Sahel.

(2416) Children look to a better future.

(2417) Environmental control programmes which fight the encroaching desert are also part of the programme.

(2418) Maternity and child care - another aspect of development.

(2419) Food production - a vital element of self-sufficiency and development.

Front Page: Greetings from Chad!

Photographs: André Girod/WCC



(2415)



(2416)

(2418)



(2417)

(2419)





(2420)



(2421)

CHURCH AID TO AFGHAN REFUGEES

Church relief for the Afghan refugees in Pakistan is being channelled through the Karachi based Inter-Aid Committee. This committee is working mainly in Baluchistan where it is estimated 80,000 refugees are in camps.

(2420) The inhospitable mountain terrain of Baluchistan.

(2421) Temporary shelter in the refugee camp

(2422) New arrivals in the camps in Baluchistan.

(2423) Tarpaulins awaiting distribution.

Photographs: C. Nielsen/WCC.



(2422)



(2423)

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6 March 1980

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THE NEXT EPS WILL APPEAR ON 13 MARCH 1980

HELDER CAMARA VISITS

WCC

Geneva (EPS) - "When the church was too much associated with the rich and the governments no one accused us of being in politics, now when we preach and work for and with the poor people they say we are subversive and communists", said Dom Helder Camara, the "prophet of the Brazilian poor", Archbishop of Olinda and Recife, Brazil, during a press conference held at the Ecumenical Centre, Geneva. Dom Helder was visiting the World Council of Churches (WCC) as part of a tour of Switzerland, where he is guest speaker for the Protestant and Roman Catholic churches' Lenten campaign.

Dom Helder has been Archbishop in his present see since 1964 and both before and since that time has built up a formidable reputation as a champion of the poor and a defender of human rights. He has been persecuted by successive governments in Brazil for his stand on social justice and human rights issues.

During the course of his visit to Geneva he was received by Dr Philip Potter, general secretary of the WCC, and had extensive discussions with Latin America staff members about the situation of the church and people of that continent.

In the press conference Dom Helder spoke about the complex issues of human rights. "No country is completely free of human rights problems", he said. "Dictatorships of the left are very similar to dictatorships of the right - we can go from one to the other without noticing much difference. National security is put above all other values, therefore governments believe that everything is valid to defend this". Nevertheless the Archbishop emphasized the power of the people when they work together. He cautioned against the taking up of arms to gain rights by force. From his own experience Dom Helder asserted: "When people are united without arms; when priests and church workers are working with the people and not just for them, then governments and multi-national companies have to accept what they say".

On ecumenical relationships, Dom Helder recalled that the Roman Catholic Church in Brazil had "marginalised our brothers" in the Protestant churches. But he recalled the words of Pope John XXIII at the opening of the Vatican II, when he said: "We are here for our own conversion". "We are now helping each other work for unity", he said.

Asked how the forthcoming visit of Pope John Paul II to Brazil will be received, Dom Helder said that the Pope had already expressed the desire "not to be a tourist, but a pilgrim". The Pope, said Dom Helder, had indicated his desire to see the problems and to see the most serious point of these problems. He will, for example, get to know the problems in Amazonia, where the forests are being burnt, where he can see the problems of the indigenous people. "I hope he will come to Recife", the Archbishop added, "there he can meet the problems. I am full of hope that his visit will help".

Dom Helder previously visited the World Council of Churches in 1970, when he took part in a world consultation on ecumenical assistance for development projects.

NEW EFFORTS TO FIND
"DISAPPEARED" PEOPLE

Géneva (EPS) - On 27 February 1980, the 43 member countries of the United Nations' Commission on Human Rights, unanimously decided to establish, for a period of one year, a Working Group to examine "the questions relevant to enforced or involuntary disappearance of persons". Several inter-governmental organizations, including the World Council of Churches (WCC) have, for some time now been pleading in favour of the appointment of such a Working Group within the United Nations. It is estimated that, at this point in time, some 20,000 people have disappeared in the world.

A representative of the WCC's Commission of the Churches on International Affairs (CCIA), the Rev. Charles Harper, in a presentation to the United Nation's Commission on Human Rights, said: "the particularly alarming phenomenon of the disappeared, or missing, persons" concerns the Churches which have a "concrete and dynamic involvement with the problems of the grave violations of human rights". Churches in many countries share the pain, the anguish and the anger of those whose loved ones, friends and colleagues have disappeared. "Concrete solidarity on a day-to-day basis has built up hope for many thousands of people, when families can pool their material, moral and spiritual resources to face the patient and exhausting search for a husband, a daughter, or a cousin". According to Mr Harper, who is in charge of the WCC's Human Rights Resource Office for Latin America, "such national situations must be given universal exposure as authentic focii of concern". The CCIA declaration condemned, once again, "the practice of arbitrary abduction and subsequent disappearance which is most often used against real or imagined political opponents of a particular regime, but also against those opposed to repression as such and who act out of non-political, humanitarian or religious motivations".

The statement continued: "We have already heard here that offending governments deny knowledge or blame for the institutional practice of disappearances, ascribing such practices to political parties, marginal movements or delinquent groups. The overwhelming experience of the churches in this regard contradicts such assertions". The CCIA's declaration stated that "the disappearances represent, the ultimate negation of the individual human identity". The entire apparatus which creates what can only be characterized as a demonic monster, is geared to removing its victims from history and from the collective memory, said the statement.

These disappearances do not concern only adults. Mr Harper said that the WCC possesses dossiers on the cases of 116 children who have been abducted and disappeared in five countries of the southern part of the Latin American continent, of these approximately 70 infants are known to have been born in detention and have disappeared since. "Many persons reported today to be disappeared, are believed to be alive. They must be found", concluded the statement.

EPS

SOUTH AFRICA WITHDRAWS
TUTU'S PASSPORT

Johannesburg (EPS) - The South African government has withdrawn the passport of the general secretary of the South African Council of Churches (SACC), Bishop Desmond Mpilo Tutu.

Two officers from the department of the interior delivered a notice of the withdrawal at 2.45 pm on Tuesday, 4 March 1980.

According to the notice, which was dated 28 February, the Bishop was ordered to surrender his passport as it was no longer a valid document in terms of an act of law.

The Bishop immediately surrendered his passport and a few minutes later told staff members: "The South African Government is wasting its time, it is time they faced the truth.

"Their behaviour is almost like that of King Canute, who sat by the seaside and thought he could stop the waves".

The immediate effect on the withdrawal of Bishop Tutu's passport is that he will be unable to fulfil his itinerary for the next three months. This included planned visits to Switzerland, Britain, Kenya, Israel and France. Reacting light-heartedly to the action Bishop Tutu said he was "but one of the casualties of the struggle".

"This is intended to stop us from speaking the truth. But I owe my allegiance to Jesus Christ. I will speak as I believe he commands. I will speak for justice and reconciliation.

"Overseas people will still be able to hear us, as they are able to read and write and will also be paying us visits. They will know what is happening.

"This is an incredible erosion of individual freedom, particularly that it is being done to people who are pleading for a peaceful solution to our problem," he added.

The senior vice-president of the SACC, the Rev. Peter Storey, said the withdrawal of Bishop Tutu's passport is yet another inexplicable suicidal action by a government which fails utterly to read the signs of the times.

He went on: "At a moment in our history when we desperately need the international influence of men of reconciliation and Christian wisdom, South Africa's most important Christian leader is cut off from performing this function.

"Bishop Tutu's indefatigable search for peaceful change in South Africa has led him to plead for all the peoples of our land in the capitals of the world and he commands the highest respect amongst leaders of many nations.

"I wonder for instance, what Chancellor Helmut Schmidt of the Federal Republic of Germany will think of this - he and Bishop Tutu recently together received honorary degrees from Harvard University, USA.

(more)

"It is ironic that this action should coincide with the radical rejection of white minority rule in Rhodesia. Surely the message from north of us is clear : instead of seeking to undermine him this government should be learning from men like Bishop Tutu before it is too late.

"It is a measure of their blindness that they think they have acted for South Africa. They have simply pushed us a little further down the slope.

"Together with the SACC officials I would urge the South African government to rescind this action".

EPS

CHURCH OF SCOTLAND DELEGATION
VISITS WCC HEADQUARTERS

Geneva (EPS) - "The most important thing for me about this visit has been the opportunity of meeting people face to face", said the Moderator of the General Assembly of the Church of Scotland, the Rt. Rev. Professor Robin Barbour, MC, DD, leader of a three-person delegation which spent an intensive two days in discussion with World Council of Churches' (WCC) staff in Geneva, 3-4 March.

Three areas of special interest covered in the discussions were communication, education, and how the WCC can be truly representative while retaining the cutting edge of the gospel.

Commenting on the extraordinarily wide range of interests covered by the WCC at an international level and the Church of Scotland at a national level, Professor Barbour said that while the WCC acknowledged that they had not succeeded as well as they would have liked in communicating information about what was happening to member churches, he believed it was important for the church in Scotland to produce material locally about the WCC rather than relying entirely on receiving information from Geneva. He also stressed the importance of WCC staff members including Scotland on their visits to member churches.

Speaking in particular about the Programme to Combat Racism and the generally negative reaction to it in Scotland, Professor Barbour pointed out that many Scots live and work overseas and this results in two kinds of communications, one through personal contact and the other through the media. "These have not always agreed with one another" he said, "since any one person has a view limited to his or her own background and place of work". Professor Barbour added: "Racism does not exist in a vacuum all by itself. It coexists with all sorts of other things including economic problems and problems of social justice which makes it all the more difficult to deal with. What we've got to try to do is to understand our own situation as accurately as possible and other people's too".

On the challenge facing the church in Scotland, Professor Barbour said he would like to think that in the near future there would be a real wrestling with the Christian faith in the modern world, a real attempt to come to grips with the question of what God is doing today. In the course of his travels during his year of office, Professor Barbour said he had found Scots to be still a people who were involved in world events. "Scotland although on the edge of Europe is not isolated from the rest of the world, and the church must not become isolated either".

EPS

ANGLICAN PRIEST SENTENCED
FOR ATTENDING CHURCH SYNOD

Johannesburg (EPS) - The Rev. David Russell, a priest of the Anglican Church in South Africa, who is a banned person in terms of South African government legislation, has been sentenced to a total of 69 months for breaking the terms of his banning order when he attended the Anglican Provincial Synod in Grahamstown during December last year.

Fr Russell was found guilty by a Cape Town magistrate on Tuesday, 26 February, and sentenced on Thursday 28. In terms of his banning order, Mr Russell is prevented from leaving the magisterial district of Wynberg. Prior to his banning, Fr Russell had been elected a clerical representative to the provincial synod by the Metropolitan Diocese of Cape Town.

He thus knowingly broke his banning order to travel to the Synod in Grahamstown where he was warmly welcomed by Archbishop Bill Burnett, Head of the Anglican Church in South Africa.

Fifty-seven months of the sentence, which was imposed on various charges has been suspended for five years, but Fr Russell had already begun to serve the remaining twelve months sentence on a charge of failing to report to the police in Wynberg during his absence in Grahamstown before being released on bail, pending appeal, on 3 March.

South African Council of Churches' General Secretary, Bishop Desmond Tutu, and the Anglican Archbishop of Cape Town, the Rt. Rev. Bill Burnett, both gave evidence in mitigation at Mr Russell's trial. In court Archbishop Burnett said the banning and prosecution of Mr Russell was "a serious infringement of the freedom of the church to take counsel with its properly elected representatives". In a later statement the Archbishop said: "I must strongly protest against both his banning and his prosecution for attending the church's provincial synod".

Bishop Tutu expressing his shock at the sentence, said: "It is a vicious sentence, and as the counsel for the defence said, this is unique even within South Africa, with the erosion of the rule of law which has taken place since 1948, in that a Christian is punished in a land calling itself Christian for attending a church synod to which, under God, he had been appointed.

"Just when are we going to learn in this country that such injustice, under which so many suffer, cannot go on, as it fills people with revulsion, bitterness and anger".

In his first public pronouncement since formally becoming Archbishop of Canterbury at a ceremony in the crypt of St. Paul's Cathedral, London, on 25 February, the Most Rev. Robert Runcie expressed his deep concern at the imprisonment of the Rev. David Russell. "A good and honest man has been put in prison for a Christian stand", said the new Archbishop. "Whenever that happens to anyone in the world, I will want him to know that he has my support and prayers".

PEACEFUL SETTLEMENT OF DISPUTES -
CONCERN OF WCC INTERNATIONAL AFFAIRS COMMISSION

Larnaca, Cyprus (EPS) - A programme of disarmament must be supplemented by a concern for peaceful settlement of disputes. Thus using a concept of peace which goes beyond "the mere absence of war and conflict" to include the struggle for human dignity and justice domestically and internationally. This is one of the main conclusions to come from a meeting of the World Council of Churches' (WCC) Commission of the Churches on International Affairs (CCIA) held in Larnaca, Cyprus, 24-29 February.

The overall concern of the Commission's meeting was the threats to peace which imperil the present international situation. These threats to peace had been elaborated two weeks previously by the Executive Committee of the WCC. The Swedish Ambassador to non-governmental organizations at the United Nations, Mr Olle Dahlen, who is the Moderator of the CCIA, identified the "peaceful resolution of conflicts" as a major area of continuing work of the CCIA, and called for the "determined effort of the churches".

The various documents issued in Larnaca reveal that the issue of disarmament, militarism and the arms race constitute a threat to human rights; to the respect of human dignity; to efforts of reconciliation, and also to efforts that should be made in order to overcome the flagrant inequality between the industrialized and the developing countries.

The CCIA considers it imperative that as from now the Churches, in all five continents, engage fully in studying these issues. The Commission recommended to the August Central Committee of the WCC that the precise issues of disarmament, militarism and the arms race be given a "prominent place on the agenda of the Sixth Assembly", to be held in 1983 in Vancouver, Canada, and that the topic be defined in such a way as to give evidence of the close connection between this concern and the defense of human rights, the world economic crisis, the persisting threat of armed conflict and the need to find more innovative ways to the peaceful and just resolution of such conflicts.

But, said the meeting, it is also essential that "the relations between militarism and development are analysed from the experiences and perspectives of people who are victims of militarization and whose lives, values and social priorities are affected by this process".

The political consequences of distorted and militarized national and international economics lead to the exacerbation of existing international conflicts, it was said. The possibilities of structural changes to bring about justice through peaceful methods is blocked by the application of force", states a report of the commission analysing the connections between the world's economic disorder and the threats to survival of humanity of a military nature. In his report, the director of the CCIA, Mr Leopoldo J. Nilus stated that "if a series of global issues are not promptly dealt with and if the mutual relationship between the two super-powers continues to deteriorate, then the quality and quantity of conflicts in the very next period are bound to escalate and could conceivably even cross nuclear thresholds".

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"As relations between the great powers deteriorated mutual suspicions have increased, and within many countries defense and internal security measures have been intensified, information reduced and distorted, and basic human rights curtailed", said Dr Niilus. In an effort to secure a more comprehensive knowledge of what work is being done throughout the world with a view to the promotion of human rights, and the resources available for that struggle, the CCIA suggested that a survey be made among member churches.

The conclusions reached during this meeting will be submitted, for discussion and approval, to the Central Committee meeting in Geneva on 14-22 August 1980.

EPS

OTTO DIBELIUS FILM PRIZES
AWARDED IN BERLIN

Berlin, FRG (EPS) - Three films have been awarded the Otto Dibelius Film Prize at the Berlin Film Festival here. Chosen by the Interfilm Jury, the films are 'Heartland' (USA), 'Marigolds in August' (South Africa) and 'Camera Buff' (Poland). Interfilm is an international Protestant film organization based in the Netherlands which is celebrating its 25th anniversary this year.

The films were judged by a seven member jury at the 30th Annual Berlin Festival, held 18-29 February. Serving on the jury were Dr Gerd Albrecht, chief of the film office of the Evangelical Church in Germany (EKD); James M. Wall, American church film critic and editor of the Christian Century magazine; Dölf Rindlisbacher, head of film service within the Swiss Protestant Churches; Eberhard Kramer, chief of the news department, Berlin church radio; Dietmar Schmidt, editor of Kirche and Film for the Evangelical Press Service in the FRG, and Richard Verheul, of the Dutch Film Institute.

Marigolds in August, directed by Ross Devenish of Britain, has an all South African cast. It was described by the jury as "a sensitive film which sharply focuses on the human quest for personal worth in a society structured against equality".

Camera Buff, directed by Krzysztof Kieslowski, was cited as "a depiction of a minor executive in a factory who finds that his success as an amateur film-maker brings both creative satisfaction and personal despair".

Heartland, directed by Richard Pearce, and based on a true story of a Wyoming frontier family, was picked, along with Marigolds in August, as the best films in the main Festival competition. It was described as a film which "examines an American family who survive loneliness and the rigours of a frontier life to emerge with hope despite an uncertain future".

The Dibelius Prize is given each year by the Interfilm Jury with money from the Evangelical Church of Germany in West Berlin, in honour of Bishop Otto Dibelius who died in 1966, and who was a long-time head of the church in this city.

The short film recommended was Berührung des Lichtes, from Czechoslovakia, directed by Dotek Světla. This is a film about a centre for blind children. It is suggested that this could be considered for use in connection with The International Year of the Disabled, proclaimed by the UN for 1981.

EPS

MOZAMBIQUE CHURCHES GIVE
TO SOUTHERN AFRICA APPEAL

Geneva (EPS) - The churches in Mozambique have this week sent US \$ 1,069.- to the World Council of Churches' Inter-Church Aid, Refugee and World Service (CICARWS) special appeal for relief and rehabilitation in Southern Africa.

The US \$ 5 million appeal which was launched in December 1978, was described as representing "a major challenge for the ecumenical community in this part of Africa". Some US \$ 3 million has been received including various gifts from African churches.

The gift from the Mozambique churches comes as a direct result of the decision of the annual conference of the Christian Council in 1979 to collect money for the appeal. The churches and the Christian Council is deeply involved in channelling assistance to refugees from Zimbabwe in Mozambique.

EPS

NORDIC CHURCHES DISCUSS NEW WAYS
FOR THEOLOGICAL EDUCATION

Uppsala (EPS) - There is the risk of a disturbing gap developing between academic theology and today's need in the educational process of the church. This belief was strongly felt by some 40 professors, teachers and educational administrators from five Nordic countries, including Iceland, who participated here in a Nordic Conference on Theological Education, 21-23 February.

The conference evolved from an initiative of the World Council of Churches' Programme on Theological Education (PTE) and was arranged by the Nordic Ecumenical Institute and the International Study Department of the Church of Sweden.

Among the questions considered were: What kind of climate or atmosphere is needed for ministerial formation in the churches? How does the teaching relate to the needs of the churches? Is the scientific or scholarly approach a problem, maybe even a hindrance, in the educational process of the church? What can be learnt from other churches, countries and continents in the field of theological education?

The results of the discussion around these questions will be fed into a European Consultation on ministerial formation to be held in Herrnhut, in the German Democratic Republic, in October this year.

Concern was expressed during the conference on the need to broaden the understanding of "ministerial formation" to mean not only the academic teaching of ministers but also the formation of lay church workers. Yet a further emphasis was on integrating theory and practice in this formation - an aspect of training the conference considered had been overlooked in the North.

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The conference also considered in a long-term perspective the possibility of setting up an "Association of Theological Schools" where the continuing concerns of theological education could be discussed. It was suggested that until this could be formed the Nordic Ecumenical Institute, at Sigtuna, Sweden, provide a forum for more regular contact between the Nordic churches on these concerns.

EPS

NOTABLE SOUTH AFRICANS
SWITCH CHURCHES

Amsterdam (EPS) - Dr C.F. Beyers Naudé, former director of the Christian Institute in South Africa has left the white Nederduitse Gereformeerde (Dutch Reformed) Church and together with university teachers Johan Wolfaart and Pieter Schoeman and the theologian Roelf Meyer has joined the black Dutch Reformed Church in South Africa, reports the Netherlands Protestant daily newspaper, Trouw.

Rolf Meyer has joined the congregation of the Rev. Sam Buti, a president of the South African Council of Churches, in Alexandra black township in Johannesburg. On the first day of membership Meyer and his wife Nita, took their baby for baptism at the church - the first white baby to be baptized in this black church.

The request of Naudé to join the black church is being considered by the churches' council. Because of the banning order on Naudé he is not in a position to make public his reasons for his decision, but according to his local parish minister, the main problem is that the white church does not do justice to the question of the unity of the churches. Naudé, in earlier days was outspoken in calling for a federated church between the "white", "black", "coloured" and "Indian" branches of the Dutch Reformed Church. This suggestion was turned down in October 1978 by the white church as was the idea of creating an "umbrella" synod for the churches.

Roelf Meyer, it is reported, left his white church because that church supports the oppressive apartheid system and is moving further away from the ecumenical movement, the other South African churches and other churches in the world.

Meyer also blames the white church for keeping the black church financially and theologically dependent on her, and that in practice it is a nationalistic church with a clear tie only to the Afrikaaner people. As a final reason for his move Meyer mentions that the white church has divided loyalties because a considerable number of ministers and members belong to the "Broederbond", the Afrikaaner secret society.

EPS

US BAPTIST WINS
RELIGION PRIZE

London (EPS) - An American Baptist, Dr Ralph Wendell Burhoe, 69, has been awarded the 1980 Templeton Foundation Prize for Progress in Religion. The prize is valued at £ 90,000.

Dr Burhoe, a Chicago scientist and theologian, was born in Somerville Mass., and educated at Harvard and Andover-Newton Theological School. He has been editor of the prestigious journal Zygon, which deals with the relationship between science and religion. He is also a member of the Institute of Religion and Science.

In announcing the award the Foundation said that Dr Burhoe "has elaborated a revolutionary hypothesis that finds religion central to the evolutionary emergence of civilized humanity. He has opened up the possibility that evolutionary theory, once considered the arch enemy of religion, now can be interpreted properly to show the inevitable necessity of religion".

Founded by Mr John M. Templeton, a financial analyst and Presbyterian layman, the Prize is judged by an international panel of judges from the major religions of the world and is awarded annually to a person whose work is of a pioneering nature and is likely to result in a new and better understanding of God.

EPS

NEW PRIMATE FOR CHURCH
OF IRELAND

Dublin (EPS) - The new Anglican Archbishop of Armagh and Primate of All Ireland is Dr John Armstrong, who since 1968 has been Bishop of Cashel, Emlly, Waterford and Lismore, and since 1977 also of Ossory, Ferns and Leighlin. He succeeds Dr George Simms.

Dr Armstrong, was born in Belfast in 1915 but his ministry has always been in the Republic. He is an active ecumenist who is chairman of the Irish Council of Churches and one of the two Church of Ireland representatives in the assembly of the British Council of Churches, and who for several years has been closely associated with the Glenstal and Greenhills ecumenical conferences. He has also enjoyed remarkably cordial relations with the five Catholic bishops in the united dioceses over which he presides.

At a press conference in Dublin following his election he said that against the background of political problems, the energy crisis, higher living standards and industrial unrest that people would be facing in the 1980s the Church must have a mission and must give a message people could live by. On the ecumenical front he showed himself optimistic. He thought a joint committee of Protestants and Catholics on mixed marriages was already achieving something, and on this subject he hoped that new regulations to be issued by the Catholic bishops would be a further step towards easing difficulties. He was confident about the Ballymascanlon conference to be held on 6 March, between representatives of the Catholic Church and of member Churches of the Irish Council of Churches: acting as co-chairman of this conference will be his first major engagement as Archbishop. He favours the ordination of women, though aware of the difficulties this can raise in ecumenical relations with Catholics and Orthodox.

EPS

CHURCH AID TO AFGHAN
REFUGEES

Geneva (EPS) - Eighty per cent of the relief effort to the estimated 80,000 Afghan refugees in Baluchistan is being carried out by the ecumenical Inter-Aid Committee (IAC). Under the supervision of the Rev. Zahiruddin Mirza of the Church of Pakistan, the IAC is distributing most of the food (supplied by the Government and the World Food Programme), and is meeting a continuous demand for tents, tarpaulins, blankets, clothing and other goods. The operation is based in Quetta and most of the goods are being purchased locally. Transport is being provided by the Pakistan Government and the Red Crescent society.

Following a recent visit to the area on behalf of the WCC's Inter-Church Aid, Refugee and World Service (CICARWS), Mr Carl Nielsen said that "there is no doubt that the emergency programme begun by the IAC in September 1979 has contributed substantially to averting a much more serious human tragedy". Following Mr Nielsen's visit CICARWS again commended the IAC appeal to WCC member churches and related agencies.

In the North West Frontier Province, where it is estimated there are over 400,000 Afghan refugees, the IAC is concentrating on reaching those refugee camps in the remote areas. Aid is in the form of food distribution, shelter, bedding and warm clothing. The bases for the operation in this province are the mission hospitals in Peshawar and Tank.

The IAC is working on an estimated operating budget of US\$ 5.2 million of which US\$ 4 million has been pledged.

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CONSULTATION ON RACISM DRAWS
ATTENTION TO EUROPEAN ANGLE

Stockholm (EPS) - "The new growth of racism in Europe has been brought about partly by the increased movement of peoples in Western Europe to meet the demands of industry for labour". This statement comes from the preamble of the report of a European Church Consultation on Combatting Racism, held in Stockholm, 2-9 March, with 130 representatives from European churches, councils of churches, Christian organizations, and people involved in combatting racism, including those suffering from racial discrimination.

The preamble to the consultation's recommendations goes on to give a warning that increasing unemployment in Western Europe through changed economic circumstances, is making the situation more "conducive to the growth of racism".

The conference heard from a variety of speakers, theologians, sociologists, and other experts and from the experience of people from many parts of Europe thus making themselves aware of the "reality of racial doctrine and practices which cause injustice and an immeasurable amount of human suffering".

The conference declared that racism in all its forms is indivisible. "We do not have the liberty of choosing between white racism and other forms of racism, or, for example, between racism in Europe and racism in South Africa" said the report, "they are not alternative considerations. The insights gained in one area of witness and struggle should be used as incentives in the other".

This European consultation was one of the regional meetings being held prior to the world consultation on the churches' response to racism in the 80's to be held in the Netherlands, 16-21 June, 1980.

The European meeting's recommendations to the world conference fall into three broad areas. Firstly, in spite of the Programme to Combat Racism being the subject of much criticism the conference re-affirmed its importance and suggested that it should be strengthened "to perform its task more effectively".

Secondly, the conference believed that the PCR should be more directly concerned with racism in Europe, and thirdly, said the conference "there is now a very clear need for the effort to combat racism, and the replacement of racism by a positive endeavour to promote good relationships" to be directed to and organized at a local level where "the churches can and must give a vigorous lead".

In the recommendations it is suggested that the WCC's Special Fund of the PCR "makes use of and gives support to groups which are engaged in the production of 'counter-information'", and that it should also assist "dialogue between spokespersons from the racially oppressed communities and Christian leaders and educators in Europe". On investment the recommendations suggest that the movement for economic disengagement with South Africa be continued. Member churches should also discuss the "latent issue of violence and non-violence" through ecumenically constituted groups and together with others with a concern to combat racism.

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When considering the European scene the consultation suggested that there is need to have "a new look at the definition of racism as used so far in the PCR", as well as having a new look at the criteria of the Special Fund. It is requested too that the WCC "should give serious considerations as to how best it can fulfil the PCR's role as reconciler in areas of racial conflict", and that PCR regards as a priority "an understanding of the views of racists recognizing that they stand with all people in need of salvation as individuals and liberation as groups".

The consultation did not overlook an element of self-criticism. "The European Churches", it said, "had an ambivalent relationship: they condemned external racism in other parts of the world, and at the same time they condoned and overlooked the racist discrimination in their own countries".

On the participation of the oppressed in any discussions of racial issues the conference felt that "there is an urgent need for people of racial or ethnic minorities to have effective representation by people of their own community in the decision-making structures of their churches". Speaking of the style which churches and ecumenical bodies should adopt in combatting racism the consultation suggested that it should be a style which is prepared to abandon the ideology of neutrality, recognize that churches do not often initiate liberation movements for change, but rather assist such movements and witness to their achievements, and further, to see these struggles as the pursuance of the churches' own freedom and purification.

EPS

NGOs CALL FOR PROMOTION OF DETENTE AND DISARMAMENT

Geneva (EPS) - An unprecedented meeting of representatives of 25 international non-governmental organizations (NGOs) took place here, 8-9 March, hosted and chaired by the Commission of the Churches on International Affairs (CCIA) of the World Council of Churches (WCC). It was called by several NGOs in view of the serious concern felt about the current world situation. The occasion was unique in that most of the participants were the heads of the organizations involved and were from various political orientations. They met informally for an open and frank exchange of views. The following statement was issued at the end of the meeting:

"During the two-day meeting, the forty-three representatives shared their differing perceptions on a wide range of issues and events which they considered to constitute threats to world peace. The participants were in general agreement that the immediate context for their discussions was the sharp deterioration of international relations, especially between the USA and the USSR and the dangerously high and unprecedented escalation of the arms race and arms build-up, particularly nuclear weapons. They analyzed the grave implications of these alarming trends for détente, disarmament, security, international cooperation and understanding. Similarly, the devastating effects of these trends on meeting the fundamental needs of the developing countries, such as food, education, health-care, economic justice

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and racial equality were discussed. Furthermore, they offered information on the many varied activities which their respective organizations are pursuing in their efforts for peace.

"The representatives agreed that the occasion which drew together organizations of diverse orientation and which was characterized by informality and open dialogue was useful, and that similar meetings should be organized in the future.

"Realizing the gravity of the current world situation, they stressed the paramount importance of promoting the process of détente and disarmament, the development of confidence-building measures and the establishment of a political climate of mutual trust and cooperation. Although it was recognized that each organization has its particular constituency with various possibilities for action, there was consensus that the common goal of all efforts should be the resumption and pursuit of dialogue and negotiations in all aspects of international life.

"The meeting was chaired by Mr Leopoldo J. Niilus, Director of the Commission of the Churches on International Affairs of the World Council of Churches".

EPS

IRISH CHURCHES DISCUSS VEXED QUESTION OF MIXED MARRIAGES

Belfast (EPS) - Hope of progress on the vexed question of mixed marriages - Catholic policy on which led earlier this year to strong protests from the Protestant churches - has emerged from the Fifth Ballymascanlon Conference of leaders of all the mainstream Irish churches. The first Ballymascanlon conference - named after the hotel near Dundalk where they are held - took place in 1973, with subsequent ones in 1974, 1975 and 1977. The fifth conference was due to be held in October 1978, but had to be postponed because of the death of Pope John Paul I, and was then postponed again the following year because of Pope John Paul II's visit to Ireland.

The Protestant protests over mixed marriages are indeed thought to have cleared the air. Cardinal Tomas Ó Fiaich, Archbishop of Armagh, has now invited each of the Protestant Churches to set out first what they would regard as the ideal solution concerning mixed marriages and secondly what they would like to see within the framework set by the current Roman regulations laid down in the Apostolic Letter "Matrimonia Mixta" of 1970. (One of the chief Protestant objections has been that the Catholic Church in Ireland has interpreted these regulations considerably more restrictively than the Catholic Church elsewhere.) The Cardinal has undertaken to put these views before the committee of the Catholic Bishops' Conference that has been established to draw up a new pastoral directory on mixed marriages. The hope thus is that the new Catholic guidelines will go as far as is possible within the present legal framework towards meeting Protestant objections.

EPS

CHURCHES REACT TO WITHDRAWAL
OF TUTU'S PASSPORT

Geneva (EPS) - Churches and councils of churches in many parts of the world have reacted to the South African government's action on 4 March, of withdrawing the passport of Bishop Desmond Tutu, general secretary of the South African Council of Churches. On behalf of the World Council of Churches, general secretary Dr Philip Potter said that Bishop Tutu has called for non-violent measures for bringing down the apartheid system and "has worked untiringly for a multiracial society". He continued: "If the South African government does not give him the opportunity to travel and represent the cause of freedom and dignity for all people, it will once again demonstrate its determination to maintain and foster violent confrontation".

Representatives of European Churches, who were meeting in Stockholm, 2-9 March (see story this issue) on the churches' response to racism in the 80's, expressed their "deep sadness" at the South African government's action. In a statement the 130 representatives describe Bishop Tutu as "an official spokesman of Christians of all races in South Africa", and as "a figure of world stature". The church representatives also draw attention to his "witness as a spokesman for the voiceless and oppressed". The statement continues: "Bishop Tutu would seek no privilege denied to his fellow South Africans. The withdrawal of his passport reminds us of the denial of human rights to all South Africans who refuse to accept the unjust structures of their society".

From Nairobi, the All Africa Conference of Churches sent a cable to South African Prime Minister Botha expressing "profound shock and dismay" at the withdrawal of Bishop Tutu's passport and appeals for the action to be rescinded in order that the Bishop "might continue to do God's work, which is in the interest of all the people of South Africa". The AACC message also says that "no power on earth can stop the march of change" and, after drawing attention to the South African government's actions against "countless others" and the "majority rule and independence" vote in Zimbabwe, it goes on: "the time has come, Mr Botha, for white South Africans to realize that their country is next on God's liberation agenda, whether they like it or not. Namibia shall be free and so shall South Africa. Only you and your colleagues in the white minority have the power to enable that freedom to be achieved peacefully".

One of the effects of the withdrawal of Bishop Tutu's passport is that he will be unable to fulfil seven public speaking engagements planned in Switzerland and participate in talks with the Swiss Federation of Protestant Churches. In responding to the action the aid-agency of the Swiss Protestant Churches (HEKS) and the Association of Churches and Missions in Switzerland (KEM) have both protested. HEKS calls the South African government action "an interference in the relationship between the churches of South Africa and the churches in Switzerland". It is, says HEKS "a further blow by the government against all forms of direct dialogue". KEM declared they are "deeply concerned that the South African government should restrict his ability to communicate his experience and hopes in the outside world".

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In a letter to the South African Ambassador in Bonn, Dr Heinz Joachim Held, president of the foreign relations department of the Evangelical Church in Germany (EKD), says that the withdrawal of Bishop Tutu's passport is the same as making him "stateless". Dr Held draws attention to the close relationship between the EKD and the SACC and says that the EKD and other churches in the world will understand the South African government's action as "an interference with the right of the free practice of ecumenical fellowship". Dr Held's letter asks if the government's action will be the last measure against Tutu and the work of the SACC or has it to be seen in the context of the arrest of Christian students and the condemnation of David Russell as "an increasing restriction" in South Africa "on any church activity which, for the sake of Christian truth, contradicts the policy of the government". Dr Held concludes that "as far as it can be seen the second interpretation has to be taken as the correct one".

Other councils of churches responding to the South African action include the British Council of Churches, who describe the action as a "lamentably misguided attempt to stifle the voice of true Christianity", and the Australian Council of Churches, who said that "this denial of a democratic right implies a threat to religious freedom". The Anglican Church of Canada has also sent protests to the Canadian Government and the South African Embassy in Canada.

In the United States the National Council of Churches of Christ's (NCC) president, the Rev. M. William Howard, said in a letter to Prime Minister Botha that the South African government action is "unacceptable". He went on: "It points up the inconsistency between your words and your deeds in regard to your desire for peace and reconciliation among your peoples. Your actions effectively break the communication linkages which can bring reconciliation about". On behalf of the NCC Africa Office, the Rev. Robert Powell, in a letter to President Jimmy Carter, asked the President to "convey the abhorrence of the American people and especially the Christian Churches in the United States at such an act".

In South Africa itself it is reported that leaders of the country's major churches are to arrange a meeting with the minister of the interior, Mr A.L. Schlebusch, over the withdrawal of Bishop Tutu's passport and that both the Roman Catholic and the Methodist Church have protested the action and asked the government to reconsider its decision.

EPS

CHRISTIANS CAMPAIGNING AGAINST RACISM MEET IN UK

Birmingham, UK (EPS) - A unanimously supported resolution in favour of the World Council of Churches' Programme to Combat Racism was passed at the annual assembly of Christians Against Racism and Fascism (CARAF) meeting here 23 February. The resolution welcomes the "concrete and positive actions" of the PCR, in the struggle against racism.

CARAF numbers some 300 individual members and 80 organizations such as church councils, student groups, and other Christian anti-racist organizations. Among other resolutions passed at the assembly was one concerned with, what the delegates considered to be the "discriminatory" Statement of Changes in the Immigration Rules laid before Parliament on 20 February 1980. The resolution called on all Christian Churches and organizations, and on individual Christians to campaign for the removal from Britain's immigration and nationality regulations of everything which discriminates on grounds of race, sex, language or religion.

HUNGARIAN CHURCHES WRITE ON CHRISTIAN
RESPONSIBILITY FOR WORLD SITUATION

Budapest (EPS) - "Christian Churches should not acquiesce in the deterioration of good relations, but, relying on the gospel, should even more decidedly work for peace and for cooperation between peoples, groups and nations of different convictions". This statement comes from letters which have been sent from the leaders of the member churches of the Ecumenical Council of Churches in Hungary to their world confessional organizations and to the leaders of sister churches abroad.

The documents compare the present deepening crisis in world affairs with the new atmosphere built up between the churches in the last 10-15 years, which does not mean that "political differences have disappeared" but that the churches have discovered "our belonging together is much more profound than the alienating influences of the conflicting political opinions. Even differences could be discussed in a brotherly spirit".

The letters request the ecumenical organizations to be instruments for promoting understanding, detente and peace. Churches, say the letters, in East and West alike, should do everything they can to further the process of detente and to stop the arms race so that nations may, in the interest of the survival of humanity, find ways of cooperating even among the existing ideological, social and political conflicts".

In the letter from the Council of Free Churches in Hungary, a grouping of smaller denominations in the country, a call was made for "all Christian Churches to pray ... to God who wants to save all to reverse the alarming clouds of judgement and to give mercy and grace to all mankind".

EPS

WCC TEAM VISITS
ZIMBABWE

Geneva (EPS) - Following the successful elections in Zimbabwe and that country's imminent independence a World Council of Churches (WCC) team is to visit the country from 15-22 March. WCC staff persons the Rev. Max Rafransoa, the WCC Africa Secretary in the Commission on Inter-Church Aid, Refugee and World Service (CICARWS); Dr Baldwin Sjollem, director of the Programme to Combat Racism (PCR), Mr Ninan Koshy, Executive Secretary in the Commission of the Churches on International Affairs (CCIA), will be joined in Salisbury by Bishop Henry Okullu, a member of the WCC's Central Committee and Anglican Bishop of Maseno South, Kenya.

The team will be meeting church leaders and newly-elected government officials in Zimbabwe. They will be assessing the situation in the country and exploring ways in which the world's churches can increase their already heavy involvement in the reconstruction of the country after many years of war.

EPS

ARMENIAN PRIMATE ELECTED
IN LEBANON

Beirut (EPS) - The Very Rev. Aram Keshishian, 33, has been elected Primate of Lebanon. He is one of the youngest Primates in the history of the Armenian Apostolic Church, headquartered in Antelias. He was elected on 23 February 1980, by the National Representative Assembly of the Diocese of Lebanon. The electoral list was composed of six clergymen. The new Primate will head the Diocese of Lebanon, which numbers more than 150,000 members.

Since 1972 Father Keshishian has served as general secretary of the ecumenical relations of his church, and has participated in various ecumenical and theological conferences. Father Keshishian studied at the Armenian Seminary in Antelias and the American University of Beirut, as well as the Ecumenical Institute of Geneva and Fordham University, New York.

EPS

WCC SENDS DIRECT AID TO SOUTH AFRICA
FOR LESOTHO REFUGEES

Geneva (EPS) - The World Council of Churches' Inter-Church Aid, Refugee and World Service (CICARWS) has, on Monday, 10 March, sent an initial US\$ 10,000 directly to the Bethlehem Ministers' Fellowship (BMF) in South Africa, especially for some 700 refugees from Lesotho, who are being housed in army tents in the black township of Bethlehem by the South African authorities.

The grant, which was given after consultation with the South African Council of Churches, is in urgent response to a request from the BMF to relieve real misery and suffering. The request came after the BMF had met with the High Commissioner of the government's Department for Cooperation and Development and had received his official permission to continue and consolidate its relief work among the refugees.

The grant will be used to organize social work, occupational therapy, and school services on the site, as well as supplying supplementary food. Of the 700 refugees, 398 are children below 18, five of whom have been born in the last two weeks and 32 teenagers at various stages in their secondary education.

The refugees are from the same ethnic group as the church parishioners in the parishes of Bethlehem. These parishes, although poor themselves, have already given as much as they can in supplying clothing and blankets. An SACC Inter-Church Aid Department grant made two weeks ago has now been practically used up - thus the urgent appeal for direct aid.

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THE NEXT EPS WILL APPEAR ON 17 APRIL 1980

ZIMBABWE'S PRIME MINISTER EXPRESSES
GRATITUDE FOR WCC'S ROLE IN STRUGGLE

Geneva (EPS) - Zimbabwe's Prime Minister Robert Mugabe has told a visiting delegation from the World Council of Churches (WCC) that for him this is "the moment for forthright acknowledgement of the support from the WCC for our struggle" and "it is an honour to express gratitude for the role you have played and to send through you to other people struggling for justice the message of our firm commitment to the principles for which you and we have struggled together, including the principle of non-racialism".

The Prime Minister's words came in an interview granted in Salisbury, to a four-person WCC team led by Bishop Henry Okullu, a member of the WCC Central Committee and Anglican Bishop of Maseno South, Kenya. Other delegation members were Dr Baldwin Sjollem, director of the WCC's Programme to Combat Racism (PCR), Mr Ninan Koshy, Executive Secretary of the Commission of the Churches on International Affairs (CCIA) and the Rev. Max Rafransoa, Africa Secretary of the Commission on Inter-Church Aid, Refugee and World Service (CICARWS).

The delegation, in its one week visit to Zimbabwe, met with both church leaders and the newly-elected leaders of the government. Among church organizations consulted were the Executive Committee of the Christian Council, the Heads of Denominations Committee, officials of Christian Care, and representatives of the Justice and Peace Commission of the Roman Catholic Church.

On the new government side the delegation met several cabinet ministers in addition to the Prime Minister. These included the Deputy Prime Minister, Simon Mzenda, Home Minister Joshua Nkomo, and Information Minister Dr Nathan Shamuyarira (a member of the WCC's PCR Commission).

In assessing the priorities for the reconstruction of Zimbabwe at this time the delegation cited the need to resettle the approximately 145,000 refugees still in Mozambique and the 23,000 still in Zambia. It is estimated that as many as 25 per cent of these people may have no homes to go to when they return to the country.

In order to meet these needs a government economic policy statement is expected shortly. It is believed this will include provision for the acquisition of land to resettle refugees and the establishment of cooperative and collective farms. It is understood that there is considerable unused and under-utilized land available for this purpose.

In the health field, priority is to be given to the re-opening of clinics and hospitals which have been closed and an emphasis on community health care where much experience has been gained during the liberation war.

Education is another priority area. While no overhauling of the system is envisaged at present, an urgent need is to re-open institutions which have been closed and to train Africans for skilled jobs.

Talking to EPS on his return, Mr Koshy said: "The elections have produced the best possible solution in terms of peace and stability. It is a unique situation where a revolutionary armed struggle has been given the stamp of overwhelming popular approval".

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Mr Koshy expressed the opinion that the recent vote was not only for peace but also for "a new order in Zimbabwe". He went on: "The leaders of the new government are committed to the building up of a non-racial society and in the words of the Prime Minister 'to beat its swords into ploughshares and build a new country which would be the pride of all Africa'."

As regards the work and witness of the churches the WCC delegation reported that these are seen as refugee resettlement and rebuilding churches and their community. In several places worship services have been interrupted or stopped during the war.

Government leaders assured the delegation of the significance they give to the role of the churches in independent Zimbabwe and recalled the contribution they have made in the past especially in education. It was also noted that an ordained minister of the Methodist Church, the Rev. Canaan Banana, will be elected President of Zimbabwe. The new President is hoping to participate in the forthcoming conference of the WCC's Commission on World Mission and Evangelism (CWME) to be held in Melbourne, Australia, in May, on the theme "Your Kingdom Come".

The WCC delegation noted that the new country's leaders are aware of the immensity and gravity of the problems the country faces. "There are a lot of expectations and the government has to combine the task of gradual transformation with the need to meet immediate needs and aspirations of the masses", said Mr Koshy. He went on: "There is every indication that the momentum and dynamism of the struggle and the commitment of the leadership will be maintained in the formulation and implementation of policies that will build a new Zimbabwe".

EPS

PACIFIC CHURCHES CONDEMN CHILEAN PRESIDENT'S VISIT

Suva, Fiji (EPS) - The Pacific Conference of Churches (PCC) has not finally had to apply their decision to boycott the visit to Fiji of Chilean President Augusto Pinochet. On his arrival in Suva, General Pinochet learned that the Philippines, his next stop, had withdrawn their invitation for his visit, indicating that his trip to Manila was not desirable. General Pinochet immediately returned to Chile stopping over on his way at Easter Island - a Chilean possession some 2,300 miles west of Chile. The President's trip was to have been an important step in taking Chile out of its political and economic isolation. It was part of a wider plan which includes visits to Japan and China in the autumn.

The Pacific Conference of Churches decision to boycott the visit was in protest against human rights violations in Chile. According to the Rt.Rev. Jabez Bryce, the chairman of the PCC, information received by the PCC clearly indicated that General Pinochet, who has been in power in his country since 1973, was "the person most directly responsible for the violations".

EPS

WCC GENERAL SECRETARY ADDRESSES
UN MEETING ON RACE

Geneva (EPS) - "The liberation of the oppressed will in fact be the liberation of the oppressor, because oppression of any kind is dehumanizing for all involved". This statement is taken from a speech made by the general secretary of the World Council of Churches, Rev. Dr Philip Potter, to a special meeting at the United Nations, Geneva, on the occasion of the International Day for the Elimination of Racial Discrimination on 21 March.

The meeting was used as the occasion for re-dedication to the struggle against apartheid and all other forms of racial discrimination and the date was chosen to mark the 20th anniversary of the Sharpeville massacre. A similar meeting took place at UN headquarters, New York.

Among those taking part in the Geneva meeting was the UN Geneva director-general Luigi Cottafaví and representatives from a number of organizations and UN-related committees involved in the struggle against racism.

Dr Potter used his speech to say that the WCC rejoices "on this occasion in the fact that a democratically independent Zimbabwe will join the world community of nations in less than a month" and to highlight some of the insights gained by the WCC over the years in the racism struggle. He pointed to some of the tasks still to be tackled in what was declared as: "The decade of action to combat racism and racial discrimination (1973-1983)".

Firstly, said Dr Potter, quoting from a UNESCO statement on Race and Racial Prejudice: racism does not consist of "anti-social beliefs and acts which are based on the fallacy that discriminatory inter-group relations are justifiable on biological grounds ...". Racism, said Dr Potter, "has its roots in the economic, political and social relations between peoples". He went on: "Biological and other theories are later developed as an ideological justification for the domination of one racial group by another".

Dr Potter's second point drew attention to how we live in a world where the economic and power political struggles involve all nations. Here, the WCC general secretary specifically mentioned the industrialized nations, who, in their search for raw materials, cheap labour production and high profit from investments, do not scruple to support a country like South Africa "which forcibly provides a large reservoir of cheap black labour deprived of the elementary rights of industrial bargaining or freedom of movement".

"Institutional racism is further entrenched by the geopolitical confrontation of the super-powers and their allies" went on Dr Potter in his third point and continued, fourthly, "there has been a determined propaganda drive through the mass media to confuse the issues, to discredit the oppressed people in their struggle for liberation and to weaken the resolve to combat racism". Dr Potter continued: "All those, like the WCC, who have expressed solidarity in word and act with the racially oppressed, have been attacked and vilified in ways which flout all the ethics of information".

Dr Potter's fifth point stated that "the liberation of the racially oppressed can only be undertaken by the oppressed themselves". They are doing this, he continued, "first of all, by liberating their spirits from the imposed ideology

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of racial inferiority, from accepting their fate as though it was ordained by some divine decree, from collaboration with the forces of domination, from passivity and despair. This conscientization of the racially and economically oppressed peoples of the world is a great new fact of our time. And it is the indispensable condition for achieving genuine political and economic independence. The same process of conscientization must take place in the attitudes of people who support racist régimes through investments and through easy acceptance of the present insane policies of their nations and of multinational enterprises".

The coming years, concluded Dr Potter, will require a more determined effort on the part of the UN, non-governmental organizations and people of goodwill to remove the scourge of racism and a "far greater effort at mobilizing public opinion than is presently deployed".

EPS

HISTORIC ENCOUNTER BETWEEN EAST AND WEST GERMAN CHURCH LEADERS AND GDR STATE AUTHORITIES

Berlin, GDR (EPS) - The Presidents of the Protestant Churches of the two German states, Bishops Eduard Lohse (Hanover) and Albrecht Schönherr (Berlin, GDR), met with the Secretary of State for Religious Affairs, of the German Democratic Republic (GDR), Klaus Gysi, on 17 March in Berlin, GDR.

This is the first time that the President of the Evangelical Church in Germany (EKD) and the President of the Protestant Churches in the GDR have been received together by the government representative concerned with religious affairs, since the creation of the German Democratic Republic more than 30 years ago.

In their talks with Klaus Gysi, the church representatives outlined the efforts made by their respective churches to secure peace in the present world political situation. A communiqué published by the Federation of Protestant Churches on the issues discussed at the meeting said that the two Bishops believed that their "Churches, finding themselves at the meeting point between the two great systems of society" should promote peace, detente and disarmament. But, they added, the EKD and the Federation "assume their ministry, independently of one another and in their respective systems.

Another meeting, this time between the two Bishops and the permanent representative of Bonn in Berlin (GDR) Dr Gaus, in which Klaus Gysi also took part was seen by observers as an evident sign of the interest being shown by the two German governments in the relations which exist either side of the border which Bishop Lohse has called the "hottest border in the world". Until 1969 the Protestants of the FRG and the GDR were all part of the same EKD.

EPS

NEW ANGLICAN LEADER ENTHRONED
AT CANTERBURY

Canterbury, UK (EPS) - There was a distinctly ecumenical flavour to the enthronement in Canterbury Cathedral, Tuesday, 25 March, of Robert Runcie as the 102nd Archbishop of Canterbury. The epistle was read by Cardinal Basil Hume, R-C Archbishop of Westminster, while the Old Testament reading was by the General Secretary of the World Council of Churches, Dr Philip Potter. Others taking part included the Chairman of the Free Church Federal Council, the Rev. Arthur MacArthur, the Moderator of the General Assembly of the Church of Scotland, the Rev. Robin Barbour, and the Greek Orthodox Archbishop Methodios of Thyateira.

Archbishop Runcie's role as titular head of the nearly 70 million strong world-wide Anglican Communion was underlined by the presence of 23 Anglican Primates and by his being given a blessing by the senior Primate of the Anglican Communion, Archbishop Moses Scott of West Africa, just after he was installed in the Throne of St. Augustine. During the ceremony Archbishop Runcie was presented with the Canterbury Gospels to kiss and hold: these were originally a gift from Pope Gregory the Great to St. Augustine in 600 A.D.

The 158 ecumenical guests at the enthronement from outside the Anglican Communion included five Cardinals, the Apostolic Delegate to Great Britain, and seven other bishops.

The Queen was represented by the Prince of Wales, Prince Charles. Also present was the Prime Minister, Mrs Margaret Thatcher, the Leader of the Opposition, Mr James Callaghan, and the Leader of the Liberal Party, Mr David Steel. Among the six Ambassadors present were those of the Soviet Union and of both the Federal and Democratic Republics of Germany.

In his enthronement sermon, the new Archbishop emphasized two main themes - the kind of authority the church should exercise, which, he said was the type exemplified in the life of Mother Theresa of Calcutta, and the need for unity to come from the churches working together.

"The temptation to gain the church's end by using the world's means is still with us", the new Archbishop warned. Christians had spiritual treasure in the words of life, but it mattered desperately how their treasure was shared, how their ends were pursued, and how the church sought to exercise authority.

Departing from his prepared script, Archbishop Runcie expressed his shock at the murder of Archbishop Oscar Romero of San Salvador. It was, he said, "a sober reminder that life and death for the gospel are still the way Christians are called to change the world".

Referring to the Catholic, Orthodox, Eastern and Protestant church leaders present at Canterbury, Archbishop Runcie said their presence filled him with hope. Christians were hampered by their divisions, and the worldwide Christian church would not be able to speak with the authority of Christ until it spoke with one voice.

P E N T E C O S T 1980

Message from the Presidents of the
World Council of Churches

Peace, grace, and fellowship of God the Father, the Son and the Holy Spirit.

Today, all Christian churches celebrate the feast of Pentecost! As our prayers and praise cover the world, we rejoice in the fact that we are also expressing more fully our Christian unity. Today also marks the final event of the World Conference on Mission and Evangelism in Melbourne, Australia, on the theme "Your Kingdom Come". We are with those gathered in Melbourne in the prayer of Our Lord : "Your Kingdom Come", and join them in the hope that the findings of the Conference will prove to be an inspiration for the life of the churches.

As the disciples asked Jesus about the coming of the Kingdom, so we also pray : "Your Kingdom Come"... The answer which Our Lord gave them is also valid for us : be assured the Father knows the date and the hour. In spite of the Cross on Golgatha and the human failures which invite us to despair, God is still in command! He has the final word. Meanwhile, we do not sit idle while waiting for the Kingdom! The Holy Spirit has been granted. God in us! The Spirit that was present in the Creation of all things comes to dwell in our lives, produces joy (Rom. 14:17), gives power to endure, and makes us witnesses of the Kingdom until the ends of the earth!

The Holy Spirit is a missionary Spirit. Jesus came, anointed by the Spirit (Luke 4:18) to proclaim the good news of the Kingdom to the poor. The same Spirit descends today upon our churches to call us to share the good news of the Kingdom everywhere. As we see the people and the nations of the world suffering under the bondage of national and social, communal and personal sin, we are called to repentance and reminded of our being missionaries of the Spirit, witnesses to the Kingdom. The Gospel of Jesus Christ is not the private property of Christians. It is intended for all people, and specially for the poor, those to whom the Kingdom is promised (Luke 6:20).

The Holy Spirit brings us to, and keeps us in, the communion of the saints, that "cloud of witnesses" of yesterday and today who surround and support us as we struggle for faithfulness in our own belonging to the Kingdom. The many who, in the name of Jesus Christ, surrender their lives in self-sacrifice for the creation of a new day for their communities, belong to the Kingdom! In the power of the Holy Spirit they remain in touch with us in that communion of the saints which is one of the richest experiences of Christian prayer. The in-dwelling presence of the Holy Spirit keeps us all united in faith, love and hope. When we pray : "Your Kingdom Come", we join our voices not only to those of races and cultures different from our own, but also to those of all generations who continue in their intercessions

(more)

for all of us until the day comes when the Kingdom will be fully manifested.
 "Your Kingdom Come" is our prayer for today. Let this be our supporting
 vision for the days to come.

*

The Presidents of the World Council of Churches :

Hon. President: Rev. Dr W.A. Visser't Hooft, Geneva, Switzerland
 His Holiness Ilia II, Catholicos and Patriarch of All Georgia,
 Georgian SSR.

The Honourable Mrs Justice A.R. Jiagge, Accra, Ghana
 Prof. José Miguez-Bonino, Buenos Aires, Argentina
 Dr T.B. Simatupang, Jakarta-Pusat, Indonesia
 Archbishop Olof Sundby, Uppsala, Sweden
 Dr Cynthia Wedel, Alexandria, Va., USA.

WCC SENDS CONDOLENCES ON
 DEATH OF ROMERO

Geneva (EPS) - The World Council of Churches' Acting General Secretary, Dr Konrad Raiser expressed the churches' shock at the assassination of the Archbishop of San Salvador, Oscar Arnulfo Romero on 24 March. Dr Raiser's message to the Archbishopric of San Salvador gave thanks "for the testimony" of the Archbishop and commented: "He will be a permanent inspiration for our faith".

The WCC has sent a delegation of two staff members, the Revs. Charles Harper and Angel Peiro to express personally the feeling of the churches and to give support for the human rights struggles in El Salvador.

The murder of Archbishop Romero is seen in the WCC as a symbol of the churches offering their life for the cause of the people.

EPS

DOES HELP HELP ?

by Jonathan Fryer *

Geneva (EPS) - Growing concern about the negative effects of food aid has prompted the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS) to put the whole question of outside help in meeting countries' food needs under the closest scrutiny.

The fact that many experts believe that the 1980's will see many developing countries less able than ever to feed their populations adequately only heightens the urgency of the investigation.

For it is all too easy to help, without realising that that help sometimes does not alter the real situation of the recipient -- or, indeed, sometimes makes it worse.

Food aid has been one of the great growth industries of the post-war period; the CICARWS study has to determine whether that is something to be applauded or condemned.

Of course, there are emergency situations in which an urgent need for food and other material support from outside are self-evidently necessary. A true Christian cannot stand idly by and watch Kampuchea starve, for example, if he and his country have the means to do something about it.

But one of the most critical decisions involved in sending in food to disaster-hit or war-torn areas is knowing when to stop. Local populations certainly need assistance at the time of their greatest destitution, but that need should not develop into dependence.

All too often, it does - with the result that the recipients are even less likely to be able to stand up on their own feet than they were before.

In that way, one could think of food aid as a very powerful medical drug, which is necessary in substantial doses when the patient is on the danger list, but which should be carefully phased out as the patient's health rallies, otherwise he will become an addict.

Like medicine, too, food aid cannot in itself be said to be either "good" nor "bad"; these adjectives can only be employed to describe the way it is used.

The first stage of the CICARWS study is now complete, namely to draw up a list of some of the major issues and questions relating to the use and abuse of food aid, with special emphasis on ongoing situations.

This list is being circulated among member Churches for comment and discussion as an essential part of the study is a dialogue and exchange of experience between Church organizations in donor and recipient countries.

Several major areas of concern have been distinguished, of which perhaps the most basic is the health and nutritional one. Does food aid (and the sort of product being given) meet the nutritional needs of the affected population?

Experience has shown that the answer even to that basic question is immensely complex, a phenomenon that is equally true of the forty-odd other questions that have been formulated!

Developmental considerations are also considered a very high priority in CICARWS's analysis. A crucial question that the final study will try to answer is whether food aid is ever a real support for development, and if so, is it the most cost-effective? Or would it be better for there to be a world-wide transfer of resources - in cash?

(more)

The development factor is at the kernel of the debate because so much food aid currently being used is not for classic emergency situations, but for long-term problem areas where significant parts of the population are habitually undernourished, and can be reached through particular programmes, such as children in school (institutional feeding), or pregnant mothers.

The more subtle the programmes are, the more difficult it seems to be to judge whether the food is actually doing any good. One of the most controversial types of project is the so-called "food for Work", whereby particularly rural populations are encouraged to work on schemes that are designed to improve the economic life of the region or community (dams, irrigation, roads etc.).

In such programmes, food becomes a substitute for cash wages, which is perhaps an excellent idea in situations in which cash for wages just isn't available.

In some cases, however, critics accuse "food-for-work" programmes of helping maintain an unhealthy politico-economic status quo, in which a small land-owning or employer class is able to keep the labouring mass in poverty by not accepting the commercial value of work.

The whole political dimension to food aid (both domestic and international) is one that the World Council cannot possibly ignore. It is full of land-mines, but the WCC is no stranger to controversy.

The CICARWS study therefore has to examine to what degree food aid is sometimes a hindrance to radical social change. Does it allow some governments to neglect their true duties, releasing even more national resources for an élite or even for armaments?

And, on the international scene, doesn't it sometimes bolster unhealthy relationships between countries? Just as some nineteenth century Christian missionaries were not averse to winning a few souls with bowls of rice, so major food producers, such as the USA, Canada and the EEC, can be too easily tempted to win friends abroad by their "generosity" of handing out surpluses of food that they themselves do not need (and for which they often pay out colossal sums of money to try and get rid of).

One thing seems certain, and that is that a vast and imaginative international effort is needed if the world's food problems are to be solved. This involves not only an increase in production in large parts of the world where there is nothing like self-sufficiency in food, but also a fairer distribution of food.

This fair sharing of food must be a prime concern for a socially-conscious Church, for we are talking about the most basic of all human needs. It involves sharing between rich and poor nations, and also sharing within countries - not only in the developing world, but also in such massive agricultural states as the USA, where millions of people have to receive food stamps as welfare to supplement an insufficient diet.

A preliminary paper will be submitted to the Commission of CICARWS in the Lebanon at the end of June, while the final report is expected later in the year. It is safe to say that that report will by no means be the end of the matter, for the Church finds itself confronted with one of the greatest problems of our time, and must react.

*

* Jonathan Fryer, a freelance writer and consultant on Third World Development Issues, has been commissioned by CICARWS to produce their food aid study. A former Reuters correspondent, he is the author or editor of several books about East Asia.

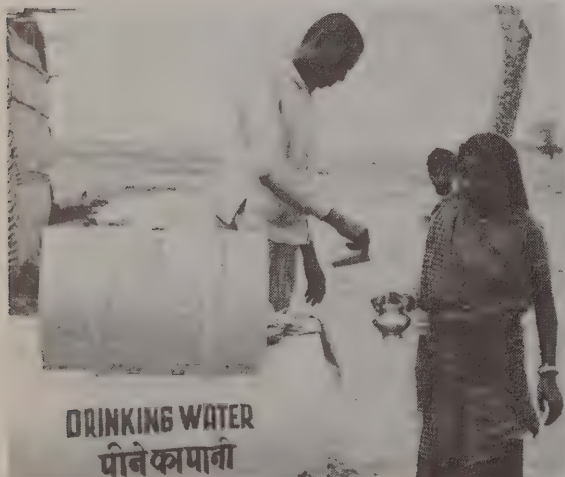
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DRINKING WATER
पीनेकापानी

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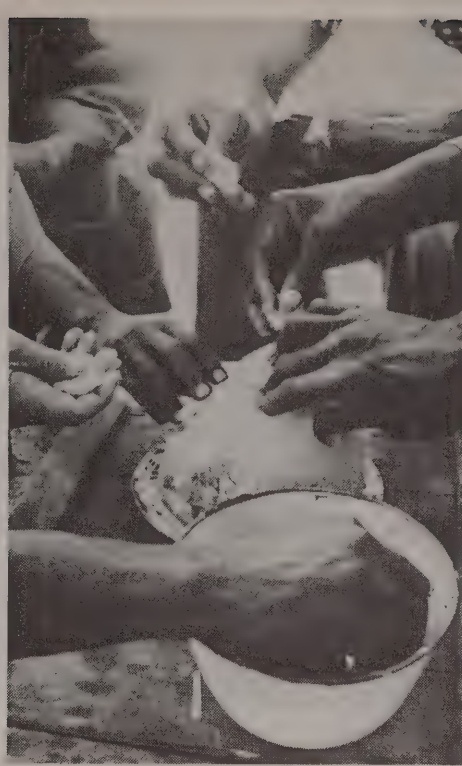
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IS HELP AND HELP!

For millions of dollars are put
aid in various countries suffering
from hunger and malnutrition (see article
on page 12).

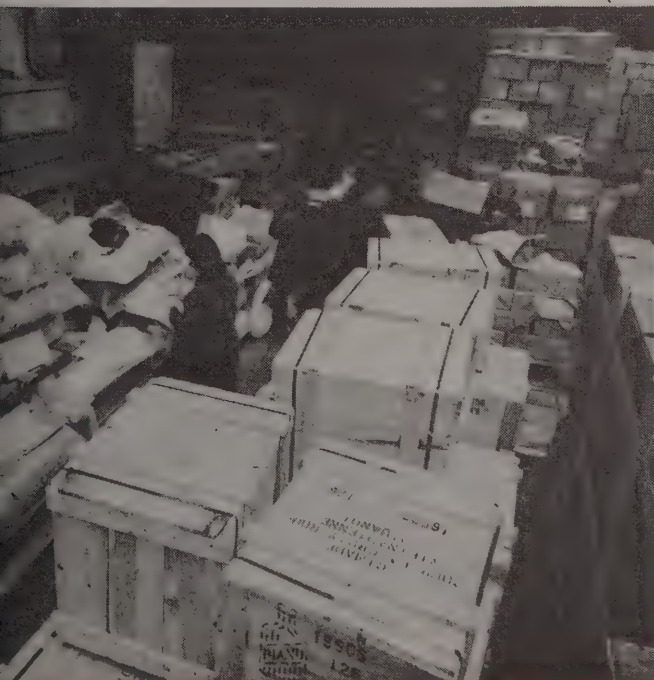
- Senegal, 1973 (FAO)
- Uttar Pradesh, India (FAO)
- Senegal, 1973: to save the
land (FAO)
- Harvesting millet in Chad (ILO)
- Where sharing is real (WCC)
- Why? Living is a state of
war (WCC)
- Working for nutritional balance.
- How to revive the earth in
Guinea (WCC)
- Refugees in Cyprus, 1974 (WCC)
- When the planes have to be
grounded (Paris)

the daily distribution.



(2438/39)

(2437)





(2)

MELBOURNE 1980

Some 600 participants from all over the world will attend the World Council of Churches' Commission on World Mission and Evangelism (CWME) Conference "Your Kingdom Come", in Melbourne on 12-25 May. The conference will attempt to answer questions and challenges concerning the world and the proclamation of the Gospel of Jesus Christ. The last such conference was held in 1973 in Bangkok.

(2424) Downtown Melbourne: the capital of the State of Victoria, one of the six states and two territories of Australia.

(2425) The home of the first government of Victoria.

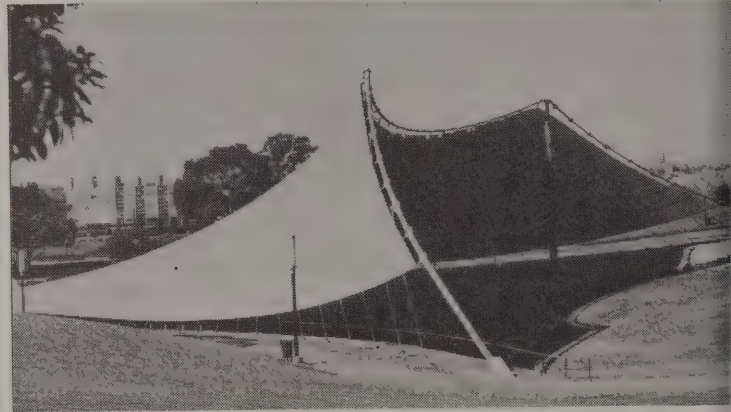
(2426) The University of Melbourne.

(2427) The "Myer Music Bowl" home for summer concerts.

(2428) Victorian style "terraced" houses remain in the city.

(See other photographs No's 2333 to 2343 Photo Oikoumene, EPS No.22, September 1979)

(Photos: R. Gurney/WCC)



(2)



(2426)

(2428)



photo oikoumene

Photos are available from the World Council of Churches, Film and Visual Arts Department, P.O.B. 66, 1211 Geneva, at the cost of Sw.Fr.12.- or equivalent in your currency. Free charge to Eastern and developing countries.

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THE NEXT EPS WILL APPEAR ON 24 APRIL 1980

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FAMINE STALKS A STILL
CHAOTIC UGANDA

The following story was written by WCC staff person Gwen Cashmore following a recent visit to Uganda, a country she worked in for 18 years up to 1972.

Geneva (EPS) - On 11 April 1979, Kampala was liberated from eight years of brutal tyranny, neglect and war, and Ugandans flocked into the streets to welcome the Tanzanians - full of hope that a new day had dawned. With Amin gone people began picking themselves up and gazing round with a kind of horror at the enormous task which faced them.

The year since liberation has been one of uneasy leadership and slow conquest of outlying areas where armed men still roam. In addition the rains and the harvest failed. Little seems to have been accomplished to give Uganda a sense of purpose, direction or hope.

During a 10-day visit in March, I found a malaise of hopeless despair among many people. Food shortages are rife and there is real famine in the north. What food is available is at "magendo" (black market) prices. This causes costs to spiral; exposes the inadequacy of basic wages for even daily food and makes it imperative to find some devious or illegal means to make money.

Many parts of Kampala have had no running water for years. But so far, happily, there have been no major epidemics. Cholera, however, is now reported in the north.

Night-time in Kampala is disturbed by gunfire and cries as desperate people try to steal and are beaten off - often with several bodies as toll. Every night I was in Kampala there were murders of this kind.

One victim of the violence was the retired Archbishop of Uganda, Erica Sabitti. He was driving into Kampala one evening recently and was held up by armed men. He was dragged from his car, his son was shot in the leg and the vehicle taken. Four security guards are on patrol at the Church of Uganda Relief headquarters 24 hours a day in order to safeguard the lorries and pick-ups parked there. Even so windscreens, tyres and one vehicle have been stolen.

The cold-blooded selective killing of leading professional and political people over the past months has been shocking and incomprehensible and adds to the despair of the Ugandans. A bone specialist, a dentist, a surveyor - highly trained, valuable and rare people in the Uganda of today - have been killed. These actions are seemingly motiveless, nothing is stolen.

The starvation in the north of the country has been caused by missed planting at the March/April rains last year because of the war, and the failure of later rains. The north-east area of Karamoja has been very badly hit. There, tribespeople live a wandering life related to cattle herding and are dependent on water holes and grass. Those who have the strength and the weapons have raided into the southern cereal and banana growing areas of Teso, Sebei and Bugisu, stealing, burning and destroying. The displaced people from these areas are themselves destitute and live in camps or with relatives and need their present food stocks to tide them over the next few months.

(more)

On the borders of Karamoja, Tanzanian soldiers, part of the Security Force, climbed into the back of the Land Rover and showed us the way to a pitiful camp of Karamajong people. A group of some 60-70 had made their way through brown-baked, drought-ridden country to the banks of Greek River. The women, many with their children on their backs or toddling naked alongside were all engaged in a desperate attempt to get food from the normally inedible fruit of trees growing nearby. Pots of the green pulp were cooking on little fires. The most strenuous activity was that of roasting and cracking the "nut" and extracting the kernel which was then crushed and boiled for six hours to enable it to be chewed. God knows what food value if any was in those nuts but at least it filled starving bellies. Gaunt men, with ribs staring and spears in hand passed in a fruitless attempt to find something to hunt. But it was the children and old people who shocked me most. The babies and many of the old could not possibly survive without intensive care in a modern hospital and there is no chance of this. They were limp scraps of skin and bone suspended and supported by the cloth or animal skin tying them to their mother's backs.

The team I travelled with on this long road around the south-west slope of Mount Elgon towards the border of Karamoja and Sebei consisted of representatives of the UNHCR, and the World Food Programme (WFP), together with an armed escort. We were delivering bags of milk donated by the German churches to those who had fled from their own famine-struck territory further north into the usually more fertile areas of the south. Hundreds were squatting in makeshift camps in the burnt, dry, unoccupied land where nothing grew except a few stunted trees. There

(more)



(2440, top left) Famine and starvation are now added to the problems of Uganda and hit especially at the children.

(2441, below left) Cracking inedible nuts in order to get at the edible kernel.

(2442, below) An old, exhausted and very hungry man lays down to rest in the Karamoja district of Uganda.

(Photos: Ben Ochaya)



they wait for the rains and for relief. But for many it will be death from starvation which will come first.

From now until July, when the next harvest is hoped for, some half-a-million people from this drought-hit north of Uganda, will have to be kept alive by outside food supplies.

I saw two signs of hope in this generally depressing picture. One was the promise of elections for December 1980. The results of this should bring in a government with a mandate and some possibility of taking hold of the situation.

The second was the activity of the Christian Church - a strong force in Uganda. The Churches' relief operation with its network of pastors and priests, teachers and Bishops, reaches out in a coherent network from the centres to the smallest communities. I saw for myself that aid is getting through along these channels.

Bishops' compounds are places of storage and distribution - with a stream of visitors coming and going. One of the most desperate needs is to take advantage of the rains which have just come. Hoes and seeds are needed urgently by the ordinary villager. So far the Church of Uganda has received and distributed 5,000 hoes, a pathetic amount in the face of 14,000,000 people - almost all dependent on cultivation. Five million hoes donated by the USA to the people of Uganda through Government relief networks last year, are reported to have been "lost" en route.

It is against this kind of cynical exploitation, apathy and corruption that Uganda's biggest battle has to be waged. Ugandans have always been good at dying: the many martyrs in the last 100 years of Church history testify to this. Today's question is whether Ugandans can find a spirit that enables them to be good at living as well.

EPS

SIMPLIFY LIFESTYLE AND END INJUSTICE SAY EVANGELICALS

Hoddesdon, UK (EPS) - A strong challenge to Christians in affluent circumstances to simplify their lifestyle and take political action to bring about radical change in the present unjust trade and economic structures is contained in a statement from the first International Consultation on Simple Lifestyle, held here late March.

The consultation was sponsored jointly by the Lausanne Theology and Education Group of the Lausanne Committee on World Evangelisation, and the Unit on Ethics and Society of the Theology Commission of the World Evangelical Fellowship.

The statement is described as representing the strongest call yet by evangelical Christians to take a stand against economic injustice and in support of a re-distribution of wealth.

"Poverty and excessive wealth, militarism and the arms industry, and the unjust distribution of capital, land and resources are issues of power and powerlessness", the statement says. "Without a shift of power through structural change, these problems cannot be solved".

The statement prefaces its call for evangelical involvement in changing international structures with a commitment to responsible stewardship, freedom from "the seduction of riches", a new sense of community among believers, and a personal and corporate lifestyle.

EPS

WCC MESSAGE TO ROMERO FUNERAL
CASUALTY OF CHAOS

El Salvador (EPS) - "The hand which has fallen upon your dear pastor has struck us all". This was the message prepared by a delegation of the World Council of Churches (WCC) for reading at the funeral service of Archbishop Oscar Arnulfo Romero of San Salvador. It was never delivered. The bombing, shooting and chaos which erupted in the square in front of San Salvador's Cathedral soon after the beginning of the funeral service meant that the formal ceremony never took place. WCC staff members, the Rev. Charles Harper, and the Rev. Angel Peiro represented this world body at the service in San Salvador and spent some two hours in the crush of people who took refuge in the Cathedral when the violence erupted.

The WCC's message, which was later handed to Roman Catholic church representatives, went on to say that Archbishop Romero was killed by "the assassin's hand which seeks the darkness and the shadows to perpetrate its acts because it hates the bright light of day and trembles before the prophetically proclaimed truth".

The message continued by saying that "this man, this prophet, consistently defended the poor and denounced the systematic injustices that were committed against the people. For that reason, it was necessary to silence him".

In the name of the WCC General Secretary, Dr Philip Potter and the 295 member churches of the WCC, representing more than 400 million Orthodox, Anglican and Protestant Christians, the message said that this "worldwide ecumenical Christian community, deplores, repudiates and condemns this criminal act". Grief was also expressed for the "daily killings of those who are part of the people of God : peasants, workers, professionals, clergy and students cut down by the repression, which is a result of the sin and institutional violence of those exploiters who ... all over the world, attempt in this way to perpetuate themselves in power".

A message from the President and General Secretary of the Latin American Council of Churches (in formation), Bishop Federico Pagura and the Rev. Gerson Meyer also condemned the violence committed against a man of God who was "totally dedicated to the well-being of the people".

The confusion and terror at the funeral service which led to many deaths has been interpreted in radically different ways by the government and by eye-witnesses. The official government version claimed that the shootings and bombing had been started by a coalition of left-wing popular organizations. But a statement by ecclesiastical delegates who were present at the service and who were in a vantage point on the steps of the cathedral, said that there were "grave falsehoods in the narration of the fact and in interpretation. This could lead, they said, "to serious errors and confusion".

The ecclesiastical delegates' testimony which, they said was for the most part that of "direct eye-witness" denied that there was an attempt to snatch the corpse of Bishop Romero, as suggested by the government, and claimed that the popular organizations entered the Cathedral area "peacefully, respectfully and in orderly fashion and their leaders placed a wreath on the coffin". The delegates also declared that the charge that they were forced to stay inside the Cathedral by the popular organizations was untrue. They said they voluntarily remained in the Cathedral because of their Christian desire to stay "alongside so many terrorized people". It is estimated that some 6,000 people crushed into the Cathedral seeking refuge from the violence outside.

(more)

The 22 people who signed the statement included eight Roman Catholic bishops, other Roman Catholic dignitaries, US Church representatives and the WCC officials. Their statement also puts them directly at odds with government reports concerning the source of the violence. This, they say, began with "the explosion of a big bomb which several witnesses saw thrown from the National Palace". Then, they say, "shots and volleys of fire were heard, which several priests present are certain came from the second floor of the National Palace".

The group's statement concludes that they were "witnesses of the serious distortion of the facts and of their false interpretation which the government of El Salvador has given out".

The WCC has for a number of years supported the work of the Roman Catholic and Baptist churches in El Salvador in their support for those people suffering from repression and violation of human rights.

EPS

AFRICANS FORM REGIONAL BODY ON THEOLOGICAL EDUCATION

Mbabane, Swaziland (EPS) - A new regional body has just been created in Africa to promote theological education and accelerate the coordination of theological education and the exchange of personnel between different institutions in Africa.

The Conference of African Theological Institutions (CATI) was formally constituted and held its first General Meeting at Mbabane, Swaziland, 19-22 March 1980. The founding members of the new regional body are the associations of theological schools in Africa and Madagascar, plus the Theology Department of the All Africa Conference of Churches and the Association of Christian Lay Centres in Africa, representing over 150 theological institutions on the African continent.

The major issues that will form CATI's agenda in the coming years are the analysis of theological curricula in Africa, the development of advanced theological studies in the region, the coordination of theological education by extension efforts, the preparation of African Bible commentaries, the promotion of African theological literature of all kinds, and the exchange of information, personnel, journals, and experiences.

Mr Ross Kinsler, deputy director of the WCC's Programme on Theological Education (PTE), declared that "communication is one of the main problems in Africa today". The WCC has financed the Mbabane meeting as well as other preliminary meetings held in Kenya (1966) and in Malawi (1977 and 78). "New ideas and initiatives, the results of theological research, are not exchanged between the different linguistic and cultural areas of Africa", Mr Kinsler added. "Another vital matter is the reflection on research of African theology carried out by Africans. This is still in embryo", the deputy director pointed out.

CATI intends to help increase theological education "by extension". Some 10,000 people are already being trained by this method. Whilst continuing to work in their churches and parishes, trainees form small groups, which, under the guidance of tutors, maintain a regular contact with theological institutions. Organizations similar to CATI exist in most regions of the world except the Caribbean and Western Europe. A similar plan is envisaged for Orthodox theological institutions, principally for Eastern Europe.

EPS

LESOTHO PROTESTANTS UNDER
POLITICAL PRESSURES

Geneva (EPS) - The World Council of Churches (WCC) plans to send during the course of this year, an official delegation to Lesotho. This will be in response to an invitation from the Lesotho Evangelical Church (LEC), the only WCC member church in that country. During its stay in Lesotho the delegation plans also to have talks with other churches active in that country.

The LEC is passing through a difficult phase at the moment. Its vice-president, McDonald Mabote was arrested on 15 March at Maseru, the country's capital. In a telegram of support addressed to the leaders of the church the WCC has called the arrest part of "an ongoing action to make the life and work of the LEC increasingly difficult". The World Alliance of Reformed Churches (WARC) for its part, has requested from the Prime Minister of Lesotho, Chief Leabua Jonathan "assurance of full freedom for church witness". In addition, the WARC regretted the "LEC's rejection from the Christian Council of Lesotho".

According to observers, the arrest of Mr Mabote, as well as other LEC workers and measures which have been taken to withdraw employees' passports, are meant to intimidate the LEC prior to the elections which, according to the constitution, should be held before the end of the year. The LEC is known for its stance in favour of the party opposed to the politics of Chief Jonathan, who is the head of the Basutoland National Party. Among other things the government objects to the LEC publishing in its journal, "The small light", information concerning the opposition party. Since the declaration of a state of emergency in 1970 and the suspension of the constitution the LEC has become more and more critical of the repressive measures of the government and of growing injustice in the country.

According to sources close to the missionary arm of the Swiss churches the arrest of McDonald Mabote seems less motivated by his position within the leadership of the LEC than by his responsibilities as director of a secondary school at Peka from where a number of former students have joined the Liberation Army of Lesotho which is partly trained in Botswana and leads the more and more frequent resistance operations in the north of the country. Bloody clashes have taken place notably at the end of December 1979 and in January 1980.

Lesotho, which has about one million inhabitants and is an enclave in the south-east of South Africa became independent in 1966. Elections held at that time, which have been disputed ever since by the opposition, brought to power the Basutoland National Party. Prime Minister Jonathan has opted for a policy of cooperation with Pretoria and has the support of the Roman Catholics, who constitute 45 per cent of the population. The opposition, supported in general by the Protestants (also about 45 per cent of the population) pleads for solidarity with those African countries which oppose the apartheid policies of South Africa.

The present political situation and the violence in the north make more and more people, Catholics and Protestants alike, fear the outbreak of civil war. According to the Swiss sources this fear could explain why no representative of the LEC has been elected to the Committee of the Christian Council of Lesotho where the chairmanship and four other seats out of eight have gone to the Catholics. In the past the majority of the committee members have been Protestants. These elections took place after the troubles in the north of the country in early January.

PEACE EDUCATION - TASK FOR VOLUNTARY
AGENCIES SAYS CONSULTATION

Annecy, France (EPS) - Voluntary agencies and ecumenical organizations have an active role to play in peace education, a subject which should be taught in schools and through voluntary agencies, said a consultation held here late March.

This European Consultation on Militarism with emphasis on Women and Children was jointly sponsored by the World YWCA and the World Council of Churches and included 27 participants from nine countries. Its purpose was to build awareness about the growing arms race and the increasing militarism which affects society, with particular attention being paid to the repercussions of these issues on women and children.

Two guest speakers at the consultation were Mr Duncan Wood, a former president of the Geneva Non-Governmental Organization's Committee on Disarmament, and Mr Ninan Koshy, Executive Secretary of the WCC's Commission of the Churches on International Affairs (CCIA). The speakers outlined the characteristics and danger of the arms race, the "astronomical" figures involved and in particular the problem of the "nuclear umbrella".

The arms race and development was another area considered. Here it was stated that no real transfer of military resources to development purposes has been achieved in the past decade but that the same period has witnessed a large waste of resources.

The consultation emphasized the role and influence that women and ecumenical organizations could play in informing public opinion and groups concerned about facts and reality as they are, in requesting governments to reduce their military budgets and spend more resources on social welfare, health and education rather than on military build-up. Another area where these organizations could be active is in pressing for the revision of school text books and the withdrawal of war toys from shops.

Two further points emphasized by the consultation were the need to condemn all forms of torture and violence in society and to expel the myths created that military build-up ensures national security.

EPS

STUMPF - CITIZEN OF THE YEAR
IN HONG KONG

Hong Kong (EPS) - Mr Karl Stumpf, 66 year-old Vice-Chairman of the Hong Kong Community Council and consultant to the Hong Kong Christian Service has been chosen as Hong Kong's Citizen of the Year. He has been resident in Hong Kong since the early 1950s.

Mr Stumpf was chosen from a field of 32 candidates for his distinguished service to the community - particularly in the field of refugees. The award, which is two years old is organized by a local television company.

A German, Mr Stumpf began his career as a representative of a German company, but in 1951 was ordained as a Lutheran pastor in Shanghai. He later became director of the Lutheran World Federation's Department of World Service in Hong Kong.

EPS

MESSAGE TO THE CHURCHES OF ZIMBABWE ON THE OCCASION OF
THE INDEPENDENCE OF THE COUNTRY

The following message has been sent to the churches of Zimbabwe on the occasion of the independence of that country, 17/18 April, 1980.

Geneva (EPS) - We rejoice with you and all the people of Zimbabwe on this happy and momentous occasion when you celebrate the independence of your country and we send you greetings in the name of our Lord and Saviour who came to free and unite us. The churches around the world in the fellowship of the World Council of Churches share your joy and as manifestation of this the WCC will be represented at the independence day functions by the Honourable Justice Annie Jiagge of Ghana, a distinguished African woman who is a President of the WCC. As we thank God for the freedom he has given with all the problems and risks it entails, we pray to Him to help us all to use it unselfishly, and to grow in that love which both needs freedom and creates it for others.

The people of Zimbabwe have attained independence after a long and protracted struggle which reflected the determination to achieve justice and dignity but which brought in its wake much human suffering. We remember the thousands who lost their lives during the course of the struggle. We also especially remember their families and uphold them in our prayers.

We are aware of the formidable problems your country faces today and also of the mounting expectations of the people. We are confident that the churches will continue to play their part in the immediate tasks of resettling and rehabilitating the refugees who are now returning to the country and the tens of thousands of people who have been dislocated within the country. May we assure you again of our support for such programmes, reflecting in tangible terms the concern and care of churches around the world for the people of Zimbabwe. We realise that the churches have a more important role in the long-term task of rebuilding the nation and in helping to define the goals of a new society which will ensure justice and dignity for all.

During the past several years direct contacts with you from us and from vast sections of our constituency have been rather limited. We want to remind you on this occasion how important and enriching is the experience of belonging to the world-wide fellowship of the churches. We are confident that in the new situation there will be much greater opportunities for contacts and exchange of ideas and experiences. We assure you of our prayerful support as you are set today amid the perplexity of a changing order and face to face with great new tasks. We hope that with a new sense of mission a new spirit of unity will develop among the churches which will in turn significantly contribute to the unity of the people of Zimbabwe.

We praise God for the spirit of reconciliation seen today among your people and for the initiatives the leaders of your country have taken for reconciliation. It will be in bold attempts to realise justice in Zimbabwe that the barriers that have been erected over the years will be broken and true reconciliation achieved. We pray for the healing of the broken bonds of life in Zimbabwe.

We pray for the leaders of your nation that they may be equal to the trust that is placed in them and do what is right without selfishness or fear and

(more)

that they may be given the wisdom and the vision to build a 'new Zimbabwe that will be the pride of all Africa'.

May we once again assure you of our continued intercessions for you and of all possible support as now and in the years to come you respond to new demands in the society and the nation, in faithfulness to our Lord who has called us.

Philip Potter
General Secretary

EUROPE HEADS LIST FOR CHURCH LOAN FUND

Geneva (EPS) - More than a third of the loans provided in 1979 by the Ecumenical Loan Fund (ECLOF) were destined for Churches in Europe (Austria, Portugal, France, Italy, Hungary, Greece, and Ireland, in particular). Some 89 loans accorded by ECLOF during this period in the different continents totalled US\$ 1,452,000.

"The prominence of Europe over other regions of the world is due to historic reasons" said the director of ECLOF, Archie Turnbull. "ECLOF was created in 1946 in Europe to help those churches severely affected by the ravages of war to reconstruct their churches and administrative buildings" Mr Turnbull said during an interview with EPS. ECLOF's loans, which have a low interest rate over a maximum 10 year period, do not return to Geneva but constitute, after repayment, a revolving fund directed by a national committee. "This explains why a lot of money remains in Europe" said Mr Turnbull, adding "we envisage in the long term a reduction of the amount of funds in circulation in Europe in order to help churches and religious organizations in the other continents where the number of committees is growing regularly".

At the present time, ECLOF has something like seven million dollars in circulation in some 40 countries. Some 45 per cent of the loans are given to finance the construction and renovation of churches and administrative buildings, 18 per cent for the construction of old peoples homes, homes for delinquents and professional training, seven per cent for workshops, eight per cent for agricultural projects and nine per cent for real estate development. "We want to reduce to a minimum the number of loans in this last category, because we think that the financing we give should benefit projects which serve the community and not particular individuals" said the ECLOF director.

ECLOF pursues its efforts to set up national committees charged with the administration and circulation of available funds in their respective countries. During this year it is planned to set up 18 such committees: six in Africa, four in Latin America, three in the Pacific, two in the Middle East, one in Asia, one in the Caribbean and one in Europe. This will bring to 63 the number of operational committees in 61 countries. "Our Board approved new policy guidelines for the gradual transfer of authority for the approval of loans from Geneva to National ECLOF Committees as their expertise and experience develops", concluded Mr Turnbull".

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ACTIONS AGAINST THE ARMS RACE -
SUBJECT FOR NEW PUBLICATION

Antwerp, Belgium (EPS) - A new newsletter containing information about actions against the world's arms race has just appeared here.

Planned as a quarterly publication "Disarmament Campaigns" is published under the responsibility of an editorial board consisting of persons with close links to campaigns against the arms race. Under the chairmanship of Mr. Laurens Hogebrink, of the Dutch Inter-Church Peace Council, eight persons are included on the board. Among the eight are: Mr. Erich Weingärtner, of the World Council of Churches' Commission on International Affairs (CCIA), Mr. Jim Forest, of the International Fellowship of Reconciliation, Monsignor Bruce Kent, of the UK Campaign for Nuclear Disarmament, and Mr. Etienne de Jonghe, Belgium, of Pax Christi International.

"Disarmament Campaigns" aims to provide details about actions against disarmament - both tactics and results. As Mr. Weingärtner told EPS: "Although many campaigns against the arms race are going on in many countries there is insufficient interaction of communication and cross-fertilization of ideas across national borders concerning knowledge of what each is doing. 'Disarmament Campaigns' hopes to improve this situation".

EPS

SUNDAY SCHOOL - 200 YEARS
OLD THIS YEAR

Geneva (EPS) - The 200th Anniversary of the founding of the Sunday School movement is being marked during 1980.

During the last two centuries the Sunday School has been an immeasurable force in the development of young people. It seems incredible today that, until the time of Robert Raikes, a newspaper editor from Gloucester, England, and a member of the Church of England, children were not especially catered for in church life. His creation of "ragged schools" in 1780 marked a turning point in the church's attitude to the dirty, unloved and work-hardened children of that day. It must be remembered, too, that this was no pietistic attempt to teach children the Bible only. Reading, writing, arithmetic, rules of cleanliness and morality were all included in the teaching, together with the Bible and religion.

The style of Sunday School work has changed considerably over the years. From spending almost the whole Sunday devoted to a variety of disciplines, activities have contracted in most countries to little more than a few minutes a week devoted to religious concerns. Many reasons contribute to this, not the least being the more general availability of schools, legislation against child labour and, particularly in Western countries, the general decline in church attendance.

On this 200th anniversary, it is appropriate that a reappraisal of the church's work with children takes place. To this end three concerned organizations have called an international conference on the theme of "Children as Active Partners in the Christian Community". The organizations' concerned are the World Council of Churches, through its Office of Education, the Lutheran World Federation, through its Secretariat for Christian Education, and the European Conference on Christian Education.

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To be held 24-30 September, in Evian, France, this international conference will bring together some 120-150 participants from all parts of the world. The agenda for the meeting includes such topics as "The Church as a teaching/learning community" and "The child as a member of the teaching/learning community".

Dr. Ulrich Becker of the WCC's Office of Education, in talking about the anniversary and the conference said: "It is our expectation and hope that this International Conference will help to celebrate the 200th Anniversary of the Sunday School movement not by looking back at history but by focussing again on the needs, aspirations and rights of children and by discussing their place in the fellowship and life of our churches. Thus perhaps this conference will become a 'springboard or launching pad for dreaming and planning' about the future of church education as a whole".

EPS

US CHURCHES URGED TO RENEW PROGRAMMES AGAINST RACISM, INCREASE FINANCIAL SUPPORT OF WCC

Cleveland (EPS) - The urgency of reestablishing the priority of a church-centred programme against racism in the United States and of supporting with "substantially increased" financial contributions the World Council of Churches' Programme to Combat Racism (PCR) was emphasized here at the conclusion of a four-day consultation by delegates from the 27 WCC member churches in this country.

Held at the Cleveland Park Plaza Hotel, 7-10 April, under the theme "US churches responding to racism in the 1980's", the conference was one of a number of regional meetings called world-wide in preparation for the international consultation on racism sponsored by the World Council which will convene in the Netherlands, 16-21 June.

The US churches national and international concern about racism will reach the Netherlands consultation in the form of 14 recommendations, adopted unanimously by participants in the Cleveland meeting. Delegates also named an editorial committee to complete work on a statement which is to reflect the discussions and address the alarming and growing manifestations of racism in this country. A list of 15 church and civil rights leaders, to represent the US churches at the Netherlands consultation, was approved and will be recommended to the organizing body of the World Council.

The Cleveland consultation's recommendations to the World Council acknowledged and commended the work of the PCR in the face of "inadequate resources", urged the programme's strengthening and expansion "to include implications of classism and sexism", and advocated a stronger relationship to churches by means of an educational component. At the same time PCR was asked to "more effectively engage itself in the promotion of its own activities among member denominations", particularly by "involving more effective use of mass media".

The WCC was asked to "assist in the theological and biblical exegesis in matters relative to racism", and to rework its statements on racism to reflect the current global situation "in which the goal of equality no longer adequately reflects the more fundamental goals of justice and freedom".

The "perspectives of indigenous and aboriginal people vis-a-vis racism" should be more effectively communicated by the WCC, which was also asked to increase

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its efforts to bring the "perspectives of the third world on issues of racism to the attention of member churches", the recommendations declared. In addition, member churches, third world churches and communities must be alerted to struggles against racism in the world.

"We recommend that non-violence, non-violent direct action and resistance as alternatives to human abuse, injustice, war and exploitation become one of the strategies for a new international coalition to combat racism ", the document stated. At the same time it commended the PCR for actions taken "to support and express solidarity with struggles for liberation of oppressed peoples, even when they feel forced to engage in direct conflict in order to combat the violence they experience daily".

Addressing the US member churches, the consultation urged that they "renew their priorities in combatting racism and reassess their responsibilities by substantially increasing their financial support of the PCR".

Delegates urged that the "WCC continue to be a leader in the battle against apartheid in South Africa which is the world's centrepiece of continuing subjugation of a majority racial group by a small racial minority". They recommended also that the churches in the United States "intensify their efforts to bring down this symbol that such domination remains possible in the contemporary world".

The final recommendation advocates that the PCR deal with the "phenomenon of the forced migration of third world and indigenous people due to economic exploitation and political oppression as symptomatic of an increasingly prevalent aspect of racism in the 80's".

EPS

PRISON SENTENCES HANDED OUT TO HUMAN RIGHTS DEFENDERS IN TAIWAN

Taiwan (EPS) - Heavy prison sentences of between 12 years and life were passed on 18 April, in Taiwan, by a military tribunal, to eight of the 61 demonstrators arrested shortly after the meeting on the 10 December, 1979, arranged to celebrate international human rights day in Kaohsiung, an industrial town in the south of Taiwan.

The eight condemned are all associated with the opposition periodical "Formosa" which was one of the organizers of the meeting.

The director of the periodical, Shih Ming-teh was given a life sentence; Huang Hsin-jieh, the paper's editor and a member of the Legislative Council was sentenced to 14 years detention. The six others accused and sentenced to 12 years are: Yao Chia-wen, a lawyer, Chang Chun-hong, editor in chief of "Formosa" and a deputy in the Taiwan provincial assembly, Lin Yi-hsiung, another deputy, Lin Hong-Hsuan, of the Kaohsiung office of "Formosa" and a member of the Presbyterian Church of Taiwan, Mrs Lu Hsiu-lien, a writer, and Mrs Chen Chu, also from the "Formosa" staff.

By virtue of the martial law decree that has been operative on the island for more than 30 years these eight were arraigned before a military tribunal accused of "sedition and attempts to overthrow the government". All are from the Taiwanese population and not from the Chinese who took over the island with the nationalist forces of Chiang Kai-shek and who constitute less than 15 per cent of the population.

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At the 10 December meeting violence erupted between demonstrators and police more than 100 of whom suffered injury. It is generally thought that agitators had been at work and that the demonstration was in part a pretext for the government to arrest various personalities from the opposition who, in certain cases, were not even present in Kaoshiung. According to the director of "Formosa" the aim of the demonstration had been to promote the democracy of Taiwan and the defence of human rights. The government justifies its system of one party rule by its stated policy of "reconquering the Chinese continent" and by its total opposition to any activity that could be interpreted as Communist.

Among the 61 people arrested are nine Christians, eight of whom belong to the Presbyterian Church of Taiwan. This church has a membership of some 200,000 and is well-known for its defense of human rights.

A second series of trials has already begun in the civil courts of Taiwan.
EPS

POPE AND CANTERBURY TO MEET IN AFRICA

London (EPS) - The first - brief - meeting between the Pope and the new Archbishop of Canterbury will take place in Africa next month during the two religious leaders' visits to that continent.

They will meet in Accra, Ghana, on 9 May "for greeting, private conversation and joint prayer", it was announced in London on 22 April.

Archbishop Robert Runcie is going to Africa for the inauguration on 11 May of the new French-speaking Anglican Province of Rwanda, Burundi and Zaire, which is being detached from the Anglican Church in Uganda with which it was formerly linked.

The meeting will make Archbishop Runcie the fourth successive Archbishop of Canterbury to have met the Pope - the first was Archbishop Geoffrey Fisher in 1960 - and the first to do so outside Rome. Dr Donald Coggan last year cancelled a planned visit to Poland which would have coincided with Pope John Paul's return to his native country.

EPS

CONSTRUCTIVE CONTROVERSY EXPECTED AT MELBOURNE CONFERENCE

Geneva (EPS) - "I believe that Melbourne will be a conference marked with a style of constructive controversy which will allow us to have an open and free discussion on the challenges posed by the world to the missionary and the Christian life of our churches". This was a comment made here by the Rev. Emilio Castro, less than three weeks before the opening in Melbourne (Australia) of the World Mission Conference organized by the Commission on World Mission and Evangelism (CWME) of the World Council of Churches. This conference will bring together, from 12-25 May, some 600 participants from churches, mission councils and missionary groups on five continents to discuss the theme "Your kingdom come". It is the first of its kind on such a

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scale since the 1972 conference in Bangkok.

"Developments in the ecumenical movement since Bangkok have been such that we are able today to group together people representing practically all the trends in the Christian scene", said Mr. Castro, the director of CWME. "This cannot but help us towards a better understanding of how we practice the Christian faith in our very varied cultural, ideological and theological situations", he added. "But it will not be enough at Melbourne to make comparisons and criticisms and 'mutual correction'; we have to seek how to live and witness to our faith in the situations of poverty and affluence and of a 'laissez-faire spirituality'.

"The Kingdom of God manifests itself in the rural areas, in the slums and the great megalopolis and Melbourne must define by which means and methods we should participate in the proclamation and in the building of the Kingdom", said Mr. Castro.

Present at Melbourne will be Catholics, Orthodox, Anglicans and representatives from practically all the Protestant denominations, and also Christians who live their faith in various continents in "frontier situations" such as urban missions, liberation struggles, grass-root communities, trade union involvement or charismatic communities.

Most of the participants in Melbourne will come from developing countries. "Contrary to what one would expect at missionary conferences of this type, less than 10 per cent will come from the Western missionary societies", said Mr. Castro. He added: "That is deliberate, because we go to Melbourne with the conviction that the coming of the Kingdom is the responsibility of all the people of God, and what we have to say there will deal with all the church's activities, whether they are missionary, educational, diaconal or theological".

EPS

PCR EVALUATION AND SUGGESTIONS FROM THE SWISS PROTESTANT CHURCHES

Berne (EPS) - The Swiss Protestant Church Federation (SPCF) believes that in the 80's the Programme to Combat Racism (PCR) of the World Council of Churches (WCC) should be integrated in a vast programme designed to promote human rights, and that the WCC should remain the mediator and the forum of the churches with a clear position and a concern for liberty recognized by all.

This belief is expressed in a 10 page document which the SPCF, an organization representing all the Swiss Protestant Churches, has sent to Dr. Philip Potter, the WCC's general secretary. This is one of the Swiss responses to an invitation addressed to the 295 member churches of the WCC in March 1979, asking them for an evaluation of the PCR after 10 years of activity. The various reactions and remarks received from all over the world will be brought together next June at a special consultation in the Netherlands and will help to draw up what should be the response of the churches to racism in the 80's.

The SPCF recognizes in this document that the PCR has provoked a decisive process of information in the churches and has shown outside the churches that commercial links with other continents must not be separated from human responsibilities. But, says the SPCF, the PCR has also provoked in public

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opinion the impression that other questions relating to discrimination have not received in any way from the WCC attention in proportion to their size. This explains, says the document, why some criticize the WCC for appearing partial, precisely in the area of human rights. The document notes in addition that in the area of helping groups which use violence, the PCR has found itself more and more entangled in the webs of struggles for power... and neglecting at the same time to make clear its position.

For the SPCF, the WCC is seen before anything else as the expression of and instrument for the unity of the church of Jesus Christ, as a community able to promote a large ecumenical collaboration for common Christian witness and as a forum for the exchange of experiences. But according to the SPCF in a large section of public opinion this picture is clouded by the granting of gifts from the Special Fund, by the adoption of party political arguments and by its ambivalent attitude floating between a strategy of conflict and a mediation role. Therefore the PCR has become for many the symbol of a one-sided orientation by the WCC which seems to have turned its back on its original goals, says the Federation.

The SPCF recognizes clearly that this same programme, particularly in Africa but also in several of its own church circles, has become a symbol of liberty, of participation and of equality of rights. Nevertheless the WCC should focus more than in the past on other forms of racism and of discrimination for political, ideological, religious, ethical and ethnical reasons. The WCC could do that with more vigour if the PCR were built in together with other actions of the WCC against discrimination and in defense of and respect for human dignity and of the promotion of human rights.

EPS

NO THEOLOGICAL REASONS FOR EXCLUSION OF CHILDREN FROM THE EUCHARIST SAYS CONSULTATION

Bad Segeberg, FRG (EPS) - There are no justifiable theological reasons to exclude baptized children from eucharistic celebrations, but their participation must satisfy certain criteria of preparation and various conditions according to the tradition, practice and usage in the churches which meet together.

This is the substance of the conclusions reached by more than 40 theologians, Christian educators and church representatives at a consultation which took place, 14-20 April, in Bad Segeberg (FRG). This meeting on "Eucharist with Children" was organized by, among others, the World Council of Churches' Education Office and the Commission of Faith and Order. Participants came from all continents and many very different practices and eucharistic traditions.

The participation of baptized children at the eucharist is a question always under discussion in the church. The Bad Segeberg consultation heard various points of view on the situation and a variety of reflections which could stimulate churches in their own area to provide new initiatives for the ecumenical world.

For example, in Orthodox Churches the participation of children is accepted practice. In contrast, in most Protestant churches there is a delay in children's participation, while the Roman Catholic church receives children for their first communion from the age of eight.

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At Bad Segeberg the experts were not agreed on a minimum age required to be admitted to the eucharist. However, they were unanimous in affirming that baptism remained a necessary condition for participation. (They also recognized that in the secular society and in urban parishes it is not always easy to know if a child has been baptized). They believed that a child should also receive some preparation for participation in the eucharist and that they should be surrounded in the spiritual fellowship of adults. "To admit children to the eucharist does not signify an absence of discipline", says a work document from Bad Segeberg.

It is clear, the consultation noted, that the admission of children will lead many churches to revise their position and their attitude towards children, as well as certain practices of baptism and of the eucharist. "The admission of children is therefore not simply a marginal reform of the life of the church", said the consultation. The meeting also believed that there should be developed in the churches, specialized ministries for children and that there should be a rethink of the form and content of the eucharist in order to render it more attractive for children.

EPS

CHURCH LEADER RELEASED IN LESOTHO

Maseru, Lesotho (EPS) - The Vice-President of the Lesotho Evangelical Church has been released from detention it has been learned from an official source here. Mr. McDonald Mabote, who was arrested on 15 March was released on 9 April after almost three-and-a-half weeks of detention without any charge being made against him. Some observers believe that Mr. Mabote was arrested to be questioned on the situation in the north of the country. It is there that the "Lesotho Liberation Army" is active. This organization has in its ranks former students from the Protestant Secondary School of Peka where Mr. Mabote is the director.

Peka High School has repeatedly been labelled as a recruiting centre for terrorist activities. The question of former students from the school who left for Botswana in 1977 has been the subject of investigation by two commissions - one by the Lesotho Evangelical Church and the other by the government. Neither commission's report linked the exodus of the students with either school or church authorities. In a letter to Lesotho Prime Minister Dr. Leabua Jonathan the Executive Committee of the Lesotho Evangelical Church say that the allegation concerning the students and the school is "a deliberate move to misrepresent institutions and people connected with the Lesotho Evangelical Church".

The Lesotho Evangelical Church has some 450,000 members, about 45 per cent of the population and is of equal size to the Roman Catholic Church. The Anglican Church and the Assemblies of God are two other important denominations. The Lesotho Evangelical Church is the only World Council of Churches member church in Lesotho.

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THE NEXT EPS WILL APPEAR ON 8 MAY 1980

CAMPAIGN AGAINST BANK LOANS TO
SOUTH AFRICA RECEIVES NEW IMPETUS

Geneva (EPS) - A disinvestment campaign begun in 1972 by the World Council of Churches (WCC) against banks that participate in loans to the South African government and its agencies is receiving renewed impetus.

The issue of ending overseas support for the apartheid regime in South Africa is expected to receive fresh encouragement at the WCC's world consultation on churches responding to racism, to be held this June in the Netherlands.

And even more immediately, the US Conference for the World Council of Churches lent its support on 10 March 1980, to the action of the National Council of Churches in the USA along with 10 other Protestant agencies and Roman Catholic orders to withdraw accounts worth over US\$ 70 million annually from Citibank.

The board of directors of the WCC's US Conference expressed their solidarity with the action by authorising the withdrawal of the organizations' payroll account from Citibank if after renewed discussions, the bank does not commit itself to ending investment and loan operations that support apartheid in South Africa.

Despite continued protests by church and other groups, Citibank remains America's largest lender to South Africa and refuses to make a policy of no loans to the South African government until apartheid is eliminated.

The WCC position on the banking issue was unequivocally stated by the Council's Central Committee meeting in Utrecht in 1972. The Committee decided "to deposit none of its (WCC's) funds in banks which maintain direct banking operations in South Africa".

In 1974 the same committee urged all member churches to press banks to cease granting loans to the South African government and its agencies. Where satisfactory assurances were not forthcoming, WCC accounts and investments were withdrawn and relocated. Much of the Council's effort of that time was focused on a five year struggle to persuade the European-American Banking Corporation to end its loans to South Africa. The corporation then included the Deutsche Bank (FRG), Société Générale (France), Midland Bank (UK), Amsterdam-Rotterdam Bank N.V. (Netherlands), Société Générale de Banque S.A. (Belgium) and Creditanstalt-Bankverein (Austria).

More recent information reveals that many of the banks believed to be decreasingly involved in South African financing are in fact as deeply implicated as ever. At its last meeting, the WCC's Central Committee in Jamaica; in January 1979, referred to the substantial increase of economic involvement by western nations in South Africa and called again for disinvestment and cessation of bank loans.

It is clear that renewed efforts are needed to further develop the Council's earlier research and resolutions", says a WCC spokesperson. "The size and complexity of outside economic support for apartheid is greater and more complex than anyone realized".

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As a result of this new interest, and in light of the new evidence, the WCC will again re-examine the practices and policies of banks it uses internationally and if necessary act again on its 1972 resolutions.

This process of re-examination will appear on the agenda of the next commission meeting of the WCC's Programme to Combat Racism, scheduled for May in Geneva, and again at a world consultation on racism in June which will make recommendations to the next meeting of the WCC Central Committee in August.

EPS

ZIMBABWE IS BORN

by John Kurewa* who participated in the recent independence celebrations in Zimbabwe.

Expressions such as "this is the real thing", "this is what people wanted" are common in Zimbabwe today. There is a very marked change in the minds of blacks in Zimbabwe. They talk with confidence and move around with an air of self-respect and dignity. Zimbabweans can now hear on the radio the songs of the revolution. The term "comrade" has fast captured people's imagination; even the radio and TV address government officials as "comrades".

Independence happened at midnight at Rufaro Stadium in the oldest township of Harare, Salisbury. The three hours preceding the raising of the new Zimbabwe flag were packed with entertainment: African traditional dances, disco music, singing by school children and special revolutionary songs by the liberation groups. Thousands of people both inside and outside the stadium became more and more emotionally charged as one after another heads of state and other dignitaries entered.

The climax came when the flag of Zimbabwe was raised after the lowering of the Union Jack. Both Comrades, the Prime Minister Robert Mugabe and the President, the Rev. Canaan Banana, took their oaths before the Chief Justice in strong and confident voices. Comrade, Prime Minister Mugabe lit the Flame of Independence amid continuous applause.

Other organized celebrations during the weekend included state dinners and football matches with teams from Mozambique, Tanzania, Zambia and Zimbabwe. The Zimbabwean team came out on top, but what was even more significant was the fact that past barriers had fallen and they could now participate in international football competition.

Comrade, Prime Minister Mugabe has struck Zimbabweans as an able leader. He has won the admiration of both black and white, especially those whose image of him had been distorted by the "Rhodesian" press during the days of struggle. His speeches are filled with meaning and direction for Zimbabweans. For example, before the Independence Ceremony, he vowed his government's commitment to peace and reconciliation. "Our new mind must have a new vision and our hearts a new love and a new spirit that must unite and not divide", he said.

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The Prime Minister sees peace and reconciliation as essential steps towards rebuilding the country that has been torn apart by war. In order to be sure of his control of the situation in the country, the setting up of a national army is crucial.

Other tasks to be tackled immediately include the resettlement and rehabilitation of refugees and displaced persons who fled to urban centres. This would also include the re-opening of schools and clinics, especially in the rural areas.

The fears that Mr Mugabe would launch sweeping nationalization have been proved wrong so far. As a matter of fact he says: "We have recognized that this is a capitalistic country; you cannot nationalize the structure and hope to achieve the goals of socialism".

It is essential to understand that, whatever changes may take place in the economy of Zimbabwe, Comrade Mugabe wants his government to have a full understanding of the present situation and system in order to effect useful changes. The hopes for economic boom in Zimbabwe are very high; at the same time Zimbabwe provides a link conducive to economic development among other independent states surrounding it.

Among those invited to the Independence Celebrations were the solidarity groups of which the World Council of Churches (WCC) was one. The official WCC representative was the Honourable Justice Annie Jiagge of Ghana, a WCC President. While state representatives were invited by the government, solidarity groups were invited by the ZANU (PF) Party. While it was impressive to see so many representatives from different countries, it was startling to notice the absence of the Christian Council of Zimbabwe.

On Sunday, 20 April, the churches, through the heads of church organization, held an open-air worship service in the Monomotapa Hotel grounds. Comrades, Prime Minister Mugabe and Mr Muzenda, the Deputy Prime Minister, attended the service. The President, the Rev. Mr Banana and his wife were also there, as well as Mrs Sally Mugabe. Bishop Ralph Peter Hatendi of the Anglican Church delivered the message in which he emphasized moral and spiritual principles as the only sound foundation upon which the newly born nation could be built.

After talking to some church leaders and others not necessarily in leadership positions, a few observations came to mind. Firstly, that while it was easy for the laity to switch positions during the recent elections, even after voting for the "internal settlement" in the previous elections, some pastors could not so easily change. This has created problems for them with their churches.

Another point is that some church members felt frustrated in the sense that the churches as churches put little into the celebrations. The worship service organized by the heads of churches had little to show that it was a celebration - a time of rejoicing. The service lacked an African adaptation to it. It would have had more impact if it had been held in one of the townships rather than in a white area where it attracted only a few whites and a few blacks.

Although a number of Christians are involved in the resettlement programmes with refugees from Mozambique and Zambia, the task calls for

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the whole church to be involved. There is a danger that the churches in Zimbabwe regard this task, and even Christian Care which is catering for the 9,000 prisoners pardoned by the president, as a side issue which will soon pass away allowing the churches to get back to their normal business. Churches should regard this task as an opportunity for greater involvement both in social action and mission.

Finally, seminars, workshops or conferences are needed to help Zimbabwean churches reflect upon their mission and express their self-identity as the body of Christ in the new situation.

* Dr John Kurewa, is a Zimbabwean Methodist presently serving as Programme Secretary for Evangelism in the World Council of Churches' Commission on World Mission and Evangelism (CWME).

*

NEW TENSIONS BETWEEN THE AUTHORITIES AND THE CHURCH IN TAIWAN

Taipei (EPS) - In a telegram of protest signed by the General Secretary, Dr Philip Potter, the World Council of Churches (WCC) has expressed "its great shock and grave concern at the arrest of the Reverend Kao, the General Secretary of the Presbyterian Church of Taiwan". The telegram, addressed to the Taiwan President Chiang Ching-kua, "urged the immediate release of the Presbyterian church leader whom "Christians in all parts of the world hold in great esteem".

Mr Kao, who was arrested on 24 April, at his home, is accused of having sheltered a fugitive who was being hunted by the authorities following the events in Kaohsiung, last December. Less than three hours later, Mr Kao's arrest was made public by the national television station who stated insistently that the action did not constitute in any way an attack on the Presbyterian Church.

Well informed sources in Taiwan are convinced that the arrest was based on a confession extorted from one of the 61 people held after the human rights demonstration on the 10 December last year. Eight of those arrested have been condemned to heavy prison sentences by a military court. The majority of the others are now on trial before civil courts.

Tensions between the authorities and the Presbyterian Church have been aggravated since an appeal, made in August 1977, against the violation of human rights and in favour of an independent nation. This appeal raised a public controversy throughout the country. The Presbyterian Church with some 200,000 members is the largest organized grouping of indigenous Taiwanese opposing the minority Chinese government which arrived from the mainland in 1949 and has been in power since.

According to observers, this appeal has provoked an equally lively debate within the regime between "the hawks, the doves and the moderates". The arrests which followed the December demonstrations, and this arrest of Kao indicate that the hawks are in the ascendance, said a well-informed source in Taipei.

NEW AREAS FOR DIALOGUE
CONCERN

Budapest (EPS) - Five major areas of emerging concern for the World Council of Churches' (WCC) Dialogue with People of Living Faiths and Ideologies (DFI) were pinpointed at a recent meeting of the DFI Working Group. They were: continuing the search for community; examining vital, new forms of spirituality; the rôle of ideologies in the search for community; the need for simple Christian witness, and the impact of science and technology on human life.

The meeting, which brought together some 35 people from 20 countries to Matrafüred, near Budapest, Hungary, 9-16 April, was only the second meeting of this group since the Nairobi Assembly of the WCC in 1975, the first was in Trinidad in 1978.

Speaking to EPS, Dr Stanley Samartha, director of the DFI said that these concerns were being expressed in the light of the coming assembly of the WCC, scheduled for 1983, and to help the WCC see the coming trends in the world with regard to living in a pluralistic society.

The group suggested that in looking to the future the DFI should be concerned with the Christian response to and the growing reality of the pluralistic character of society. What is the meaning of Christian neighbourliness, they asked? The group felt that this question should be studied in the context of the ecumenical and theological reflection already in progress in the theme "dialogue in community". This study should be part of that being carried out on the unity of the church and the community of humankind.

What is behind the longing, in particular by Western youth, for new and vital forms of spirituality? This second major concern to come out of the Budapest meeting does not imply a description of cults but, what impulse, what freshness is being called for in the search for spirituality as exemplified in some of the modern manifestations.

The role of ideologies in the search for community, another point from the meeting, is not referring just to the Christian/Marxist dialogue, indicated Dr Samartha.

It is deeper than that, he said. The question is "what ideological assumptions influence people who work together in society? This question, the group felt would best be answered by a series of case studies dealing with such questions at a local level.

The group also felt that in the 1980s traditional forms of mission could face a serious crisis and that new forms of witness will emerge. The meaning of Christian witness in pluralistic societies is an area of study that should be urgently pursued, the meeting believed. Dialogue - Unity - Witness, would be the components in such a study.

"It is becoming clearer that the 'ordinary' people of this world, whatever their belief, are more and more concerned by the question of what will be the impact of science and technology on the individual", said Dr Samartha. Therefore, the group suggested that the 1980s will call for a deeper understanding of the relations between humanity and nature. This is an

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area where people of all faiths and ideologies can work together.

Other subjects dealt with at the working group meeting were draft guidelines to be followed in Christian/Jewish encounters and the report of the Mombasa consultation of December 1979 on a Christian response to Islam. This report was discussed by the group in the light of developments in the world of Islam today. The recommendations will be presented to the WCC's next Central Committee meeting in Geneva in August this year.

EPS

CONTINUE AND INTENSIFY PCR SAYS
AFRICAN CHURCHES MEETING

Nairobi (EPS) - An African Consultation has come out in favour of the World Council of Churches (WCC) continuing and intensifying the Programme to Combat Racism, and that its Special Fund grants should continue to be channelled to the Liberation Movements in South Africa and Namibia as well as to racially oppressed groups outside Africa.

Some 27 delegates from 13 African countries participated in this consultation, held 21-26 April, in Nairobi, Kenya, organized by the All Africa Conference of Churches (AACC).

This African consultation had been preceded by similar consultations in North America, Latin America, Europe and Asia. These consultations have been held in response to the WCC's 1979 Central Committee meeting asking member churches to consider what steps should be taken in order to combat racism in the 1980's. Recommendations from these meetings will form the basis for a WCC Conference to be held in the Netherlands, 16-21 June, on the Churches' Response to Racism in the 1980's.

The Nairobi meeting concluded that in Africa, one of the main PCR priorities should be to eradicate apartheid in Namibia and South Africa, in whatever form it is manifested or camouflaged. The WCC was asked to support these countries affected and to campaign for disinvestment and boycotts as well as to support theological re-orientation, reflection and re-training in the Church through the WCC's Programme on Theological Education (PTE).

The Consultation called on the South African government to release immediately all political prisoners and detainees, in particular Nelson Mandela, "in order to enhance the possibility of a peaceful resolution of the conflict in that country". The participants also affirmed their solidarity with the South African students protesting against discriminatory education. The Consultation also called on the South African Government to return Bishop Desmond Tutu's passport in order that he can attend the WCC Conference in the Netherlands in June.

The participants called on the AACC to send a delegation to Liberia to urge the government to stop the executions and to institute fair and impartial trials according to due process of law for those yet to be tried.

EPS

SHORTAGE AND COST OF MEDICINES IN THIRD WORLD COUNTRIES

Larnaca, Cyprus (EPS) - The shortage of medicines, their prohibitive cost and the role of the pharmaceutical multinationals in the countries of the Third World comprised one of the areas of concern that emerged during the annual meeting of the Christian Medical Commission (CMC) of the World Council of Churches (WCC), which met, 21-25 April, near Larnaca, Cyprus.

Also important is the persisting maldistribution of health resources and a lack of community involvement in health care in many parts of the world, says the CMC. Consequently, it continues to be urgent to promote programmes conceived and directed by the local communities themselves. The commission believed too that the CMC should help the churches to re-examine their ministry of healing and to look for ways to participate more actively in their own country's health care programmes. These are some of the findings reached at Larnaca where the Commission was also happy to hear of the "growing credibility which a non-governmental organization such as the CMC enjoys with the World Health Organization (WHO) and UNICEF for example", Dr Stuart Kingma, Associate Director of the CMC told EPS on his return from Cyprus.

Some 35 Commission members and consultants of the CMC together in Cyprus called for a greater number of participatory health care programmes because, it was said, it is through them that local communities can organize themselves in health care, helping people to take a greater responsibility for their own health and relating health to the broader concerns of community development. In doing that populations can discover a new life style, a healthier environment, a balanced diet and those conditions which avoid the need for medical treatment.

"Needs can then be translated into community action", said Dr Kingma. Examples of responsible and applied action are evident in the files of the CMC. For example, in the north of Mexico, farmers and people in home industries have organized two cooperatives where 40 per cent of the cash flow is devoted to their own health care programme and another 20 per cent to nutritional programmes for children.

Another concern of CMC: how do Christian communities conceive their responsibilities in health and healing? Since 1977 the CMC has promoted various regional meetings between doctors, peasants, sociologists, theologians and church people and the local communities in various countries on the theme of "The Christian Understanding of Health, Healing and Wholeness". From each of these meetings, fresh and locally relevant approaches emerged offering new theological insights and possibilities for social action by the churches in the area of health and healing. These insights were gained from many previously unknown programmes of churches which indeed function as healing communities and play an important part in the working of government health programmes.

This study on health and wholeness, planned to end in 1982, has helped both churches and Christian communities to realize that health care means more than getting rid of a virus or taking medicine. "Health concerns the whole person, with all his or her personal and communal

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needs and the conditions needed for the person to feel fully well", said Dr Kingma.

A question much debated at Larnaca, brought by CMC Commissioners from around the world, is that of the distribution of essential medicines throughout the poor countries. Galloping inflation, importation taxes and the cost of distribution has led to a deterioration of supplies in many areas. At the same time, when a government cuts its budget the health budget is among the first to be hit. Within that budget up to 45 per cent is often used to buy medicines. The CMC believes that a vigorous approach must be taken with the churches to encourage use of generic names of the essential medicines (less expensive than patented and imported ones), and to assist in setting up agencies to compound drugs locally and set up pharmaceutical production units. Finally it must help the churches to make a precise analysis of the "ambiguous role played in a number of countries by the major multinational pharmaceutical laboratories, the CMC spokesman added. This will be one of the specific studies to be carried out with the WCC's programme on transnational corporations.

EPS

RAPID PROGRESS IN LAO DEVELOPMENT

Geneva (EPS) - The presence of "WCC" pumping sets in Laos has changed the face of the Vientiane plain.

This statement was made by Mr Helmut Reuschle, Material Aid officer of the World Council of Churches' (WCC) Commission on Inter-Church Aid, Refugee and World Service (CICARWS), following a visit to the Lao People's Democratic Republic in March. It illustrates the involvement of the world's churches in Laos since the termination of the Fund for Reconstruction and Reconciliation in Indochina in 1976, and the establishment of the Indochina Consortium in 1978.

The churches' involvement is in two main areas - irrigation, illustrated by the pumping sets, and livestock and veterinary services.

Both these areas reflect the Laotian government's priority of providing food for the people.

The pumps which have a powerful output irrigating areas of 300 to 400 hectares per pump - 36 of a projected 55 have been installed - have made possible the lush green rice fields which now line the Vientiane plain.

Of the livestock projects funded by the world's churches, Mr Reuschle visited a chicken rearing centre at Dong Dok and the veterinary institute of Nong Teng. The veterinary centre is a US\$ 5 million modern institution, just inaugurated with a staff of 24 and headed by Laos' only veterinary doctor. It is producing some 600,000 doses of animal vaccine a month. This is planned to increase shortly to one million.

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This veterinary project is important in the light of the fact that so much livestock was destroyed during the Vietnam war - for example, more than half of all the buffaloes - and during that time little disease prevention was possible.

In commenting on his visit Mr Reuschle said that since his last visit two years ago "there has been a marked improvement of the general situation". This is due, he says, in no small measure to some major policy changes introduced by Prime Minister Kaysone in December 1979, when, "in bold steps, Laos has literally dismantled some of its socialist structures and gone back to private initiative to shore up its economy". He added "the Government now allows and encourages a certain degree of free 'capitalist' enterprise and trade, and admitted that its previous rigorous policies were 'suicidal'."

However, adds Mr Reuschle, "while the overall economic situation is gradually improving ... the number of people seeking refuge in other countries is still high, too high in fact compared to the few who return voluntarily".

In commenting on the Christian Church in Laos, in particular the Lao Evangelical Church in Vientiane, Mr Reuschle said that there appears to be a strengthening of church-state tolerance in Laos.

Laos is a large country of some 236,800 sq.km. with an estimated population in 1978 of 3.2 million. In conversation with Mr Reuschle Lao officials expressed their wish to retain a close relationship with the WCC.

EPS

(Photos to accompany this story on pages 12 and 13)

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DEVELOPMENT IN LAOS

Church supported projects play an important role in the development program in Laos.

(2448) Irrigation channels in a new cultural area in the Vientienne plain.
 (2449) A pumping station on the Mekong.
 (2450) Taking advantage of irrigation channel water.

(2451) Animal restocking is a government priority.

(2452) Water from the Mekong is fed to the rice fields.

(2453) Construction at the site of a dam which will provide water for 7,000 hectares of rice-fields.

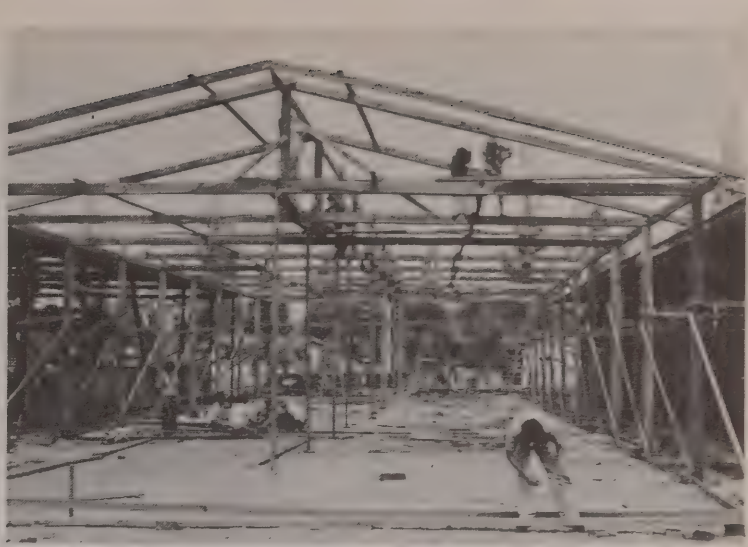
(2454) An extension to a metal-working factory.

(2455) Weaving centre of the Lao Protestant Women's Assoc.

(2456) Farm machinery training centre at Dong Dok.

(2457/8) Production at the metal-working factory. (See story this issue)

Photos: Reuschle/WCC



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VIOLENCE IN EL SALVADOR

Violence at the funeral of slain Archbishop Oscar Romero in El Salvador is recorded by WCC staff member, Rev. Charles Harper.

(2443) Smoke from an explosion forms the backdrop to the mass of people surging toward the cathedral in search of safety.

(2444) The area of the square where the explosion began.

(2445) In the funeral procession, left to right: WCC staffer Rev. Angel Peiro, Peruvian theologian Gustave Guttierrez and the Rev. José Perez, United Methodist Church USA.

(2446/2447) San Salvador cathedral and the scene the day before the funeral as people pay homage to the slain Archbishop.

Front page: From the Cathedral steps (Story EPS No 10, 17 April)



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THE NEXT EPS WILL APPEAR ON 29 MAY 1980

PRAY FOR IRELAND AT
PENTECOST CALL

Geneva (EPS) - "Northern Ireland today is a strange mixture of hope and despair". These words come from information provided by the Irish Council of Churches for use in intercession and prayer for Northern Ireland during the week beginning Pentecost Sunday, 25 May.

The Ecumenical Prayer Cycle "For all God's People" designates the week 25-31 May, for prayer and intercession for Ireland.

In May 1973 the General Secretary of the World Council of Churches (WCC), Dr Philip Potter, together with John Cardinal Willebrands, President of the Vatican Secretariat for Promoting Christian Unity, issued an appeal to Christians and Churches around the world to join in prayer and intercessions on Pentecost Sunday for the churches in Ireland, with the conviction that "a concerned effort of prayer would contribute to the atmosphere in which peace can grow". This latest call to prayer grew out of conversations with churches both within and outside Ireland, concerned about the Christian witness and the role of the churches in the task of reconciliation.

The following information describes the present situation in Northern Ireland. It leads directly into a prayer of thanks and intercession thus supplementing the published material in the prayer cycle.

"Northern Ireland today is a strange mixture of hope and despair. Almost anything that is said of a negative nature can be countered by a positive point of view that is equally valid.

"Politically the situation seems hopeless with the intransigence of political parties showing itself again in the recent abortive inter-party talks - yet the three Northern Ireland Euro-M.P's from parties often diametrically opposed to one another find enough in common in Strasbourg to work together in many issues affecting N. Ireland.

"Provisional I.R.A. violence continues unabated, with little sign of change, and the "Hawks" in the leadership well and truly in control. Yet in the background there are the "Doves", continuing to urge political action although their voices are somewhat muted at present.

"Stereotyped sectarian attitudes still dominate people's thinking. Yet there are significant indications of attitude change among some community groups, churches and para-militaries. Some of the most significant movement for peace has not been that which has attracted the media and general publicity, but work that has gone on quietly in the background by organisations and groups which have purposely not sought publicity.

"The churches often reflect, or perhaps encourage sectarian attitudes. Ecumenical encounter is suspect, or at least is regarded as an irrelevant exercise for the few. Yet there has been a significant growth of local ecumenical groups in the past few years, and the impact of the charismatic movement has been significant. There has been increased sharing in worship experiences, and in one area of Belfast, there have been joint Protestant/Roman Catholic Sunday Services.

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"Give thanks for people who have been prepared to cross barriers,
despite the cost to themselves;
for Christians discovering new riches in worship as they
share in one another's liturgies.

"Pray that the bereaved, the injured, the suffering may find
God's help and comfort;
that a change of heart may come to the people, so that
social and political change may be encouraged, instead
of being hindered by public opinion;
that voices urging non-violent and political action may
prevail;
that political leaders may be open to consider the need
for radical change in political structures as necessary
for peace."

EPS

LATIN AMERICAN CHURCHES APPEAL
FOR HELP FOR SALVADOREANS

Campinas, Brazil (EPS) - The Latin American Council of Churches (CLAI)
(in formation) has issued an appeal to its member churches in Latin
America for funds to help the churches in El Salvador during this time of
civil unrest.

Writing to the churches CLAI General Secretary, Rev Gerson Meyer says:
"The tragedy through which the people of El Salvador are living is
known to all. Less well known are the serious difficulties through which
the Salvadorean people are passing as they are affected by the internal
fighting. There are thousands of people without shelter and without work.
The number of refugees seeking refuge in the capital and other cities
increases day by day. There is also an urgent need for food, clothing,
and medicines, not to mention other basic needs".

Mr Meyer goes on to say that the churches have formed committees to look
after the most urgent needs and minister to those who are suffering. He
says that CLAI is following the situation closely through visits and
contacts with church leaders. In addition to appealing for funds the
General Secretary also appealed to the churches to pray for the
Salvadorean people as they look forward to the day of peace and justice
for all the citizens of their country.

EPS

THE OTHER BOAT PEOPLE

by Alan Matheson*

Tata François spent 12 days at sea and five hours in America. The emaciated 35 year old Haitian died in a prison-like building from what was thought to be the after-effect of drinking sea water, only five hours after he and 134 others had landed their 45 foot wooden sailboat on plush Miami Beach.

François was but one of a thousand desperate Haitians who struggled ashore during a recent weekend in Florida.

Overshadowed by the drama of the Cuban refugees and overlooked because of the 14,000 Indochinese refugees who arrive each month in the United States, the tragedy of the Haitian people goes unnoticed by the rest of the world. Yet each month thousands of Haitians are risking their lives to escape the brutal dictatorship of President-for-life Jean-Claude Duvalier. No-one knows the real extent of the tragedy but Haitian leaders in Miami estimate that some 2,000 have drowned in attempts to escape from oppression in Haiti.

As thousands were landing on Miami Beach, up the coast trial evidence was being given in court on the deaths of other Haitian refugees. According to witnesses, armed smugglers, had forced 19 Haitians to jump into the sea after it was feared they had been discovered by police. A mother and her five young children had drowned.

The cynicism of the United States government, the brutality of some Caribbean governments, the oppression of the Duvalier dictatorship together with the apathy of the world community makes yet another tragedy in the history of the oppressed people of Haiti.

While the US government was vigorously protesting to Asian nations on their refusal to give sanctuary to Vietnamese boat people, it was at the same time taking Haitian boat people, gaoling them and sending them back to Haiti. Back to what churches, Amnesty International and the Inter-American Human Rights Commission say means prison, brutal torture and death.

Caribbean governments are also inextricably involved in this conspiracy of silence and duplicity. For example, the Bahamas government recently isolated hundreds of Haitians in deplorable conditions on a remote island.

While in Santo Domingo, I re-visited some of the same settlements of tens of thousands of Haitian sugar-cane cutters I had seen in 1978. At that time the WCC's Migration Secretariat issued a report giving evidence of slave-like conditions of Haitian workers in the Dominican Republic. The situation has not changed.

Armed guards were rounding up workers like animals; they were being bought and sold like slaves; a young Haitian worker showed me the rope burns on his neck and arms where he had been brutally treated by overseers. All this continues while the government of the Dominican Republic and American based transnationals, reap the profits of the sugar industry.

Father Gerard Jean-Just, director of the US National Council of Churches' supported Haitian Refugee Centre, told me, in frustration and anger:

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"If we were white or Asiatic or fleeing communism, do you think the US government would send us back? But we are black and as such are a part of the all-American nightmare".

Both the US National Council of Churches and various units of the WCC have been active in support of the struggle to ensure rights and justice for Haitians in the Dominican Republic, France and the USA. There is an urgent need for churches around the world to increase their involvement in the struggle of the people of Haiti.

* Alan Matheson is Migration Secretary of the World Council of Churches. He was in Miami during the weekend that nearly a thousand Haitians landed. Following that, he went to the Dominican Republic where there are estimated to be more than 200,000 Haitian migrant workers.

*

KAMPUCHEA PEACE DAY
CALL BY RELIGIOUS LEADERS

Bangkok (EPS) - A day of Prayer for Peace in Kampuchea has been called for Sunday, 8 June. The call was made by a Kampuchean Buddhist Monk, Phra Maha Ghosananda, during a united act of witness shared by Thai, Kampuchean and Soto Zen Buddhists, together with Protestants, Roman Catholics and Muslims, at the Sa-Kaeo and Khao-I-Dang refugee camps on the Kampuchean border. It is estimated that some 140,000 refugees attended.

The Protestant Churches were represented by Canon John Taylor, Vicar of Christ Church, Bangkok, and the Rev. Walter Mack Burriss, Pastor of the Bangkok Calvary Baptist Church. The Roman Catholic Church was represented by Mgr. Michael Michai Kitboonchu of the Assumption Cathedral, Bangkok. Several dozen Buddhist monks from Bangkok temples and the refugee camps also participated.

Following separate services the Christians and Buddhists united for five minutes of silent prayer and meditation and an explanation to the crowd of why this act was taking place. At the conclusion there was the unusual sight of a robed Anglican Canon being hugged and lifted bodily off the ground by a senior Kampuchean monk!

United acts of witness between leaders of different religious traditions in South-East Asia are rare. When they do occur they tend to be fairly polite occasions attended by the hierarchies of each tradition. What made this particular event so exceptional was that it took place against a background of friction and unease which persisted up to the last minute, and that the initiative came from the Khmers at the refugee camps and not the Bangkok religious leaders.

The response to Phra Maha Ghosananda's peace initiative has been overwhelming. An organizing committee has now been formed to plan the

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8 June, day of prayer and meditation. On that day representatives of all the major religious communities in Thailand will join together in acts of witness at Sa-Kaeo and Khao-I-Dang camps, and are expected to give their support to a statement to be issued shortly by the refugees. Approaches are currently being made to the leaders of all the major world religions to urge their members to observe 8 June as a day of prayer and witness for peace in Kampuchea.

EPS

EUROPEAN GROUP APPROVES
FIVE MILLION DOLLAR PROJECTS

Stuttgart (EPS) - The preparation of inter-church aid projects and relations with project carriers in Europe has become the responsibility of the Conference of European Churches (CEC). These responsibilities were previously in the care of the World Council of Churches' (WCC) Inter-Church Aid, Refugee and World Service (CICARWS).

Appointed to the new Inter-Church Service Desk of CEC is Mr Hans Schmocker from Switzerland. At a recent meeting to screen projects for inclusion in the request list the 12-member Europe group, appointed by CEC and CICARWS, and with representatives from the Ecumenical Youth Council in Europe and the World Student Christian Federation, Europe Office, screened 69 projects worth US \$ 5.1 million. These projects range from support for groups working with migrants to adult education and care for old people.

A feature of the meeting was the emphasis laid on the so-called country programmes in Italy, Portugal and Spain where single projects are no longer submitted but a comprehensive programme which includes all aspects of the life of those churches. Any financial help to these countries will be distributed according to locally established priorities.

EPS

ORTHODOX HAIL CANTERBURY FOR
OMITTING "FILIOQUE" CLAUSE AT ENTHRONEMENT

Geneva (EPS) - The omission of the "filioque" clause from the Creed by the new Archbishop of Canterbury at his enthronement on 25 March, was a deliberate decision to facilitate the full participation of Orthodox church representatives in the ceremony, EPS has been told. This action has been hailed by Metropolitan Meliton of Chalcedon, of the Orthodox Ecumenical Patriarchate as an historical initiative for Christian unity rather than an incidental courtesy. According to an interview the Metropolitan gave to the Times of London reporter, Mario Modiano, the Orthodox Churches were profoundly moved by Archbishop Runcie's initiative. The Metropolitan said that "The Eastern Churches salute this gesture as a manifestation of the new Archbishop's will for a reunion of Eastern and Western Christianity on the common ground of the one and indivisible church".

The theological dispute between the Orthodox and the Western churches stems from the time when the West gradually inserted in the original text of the Nicene Creed the clause "filioque" (... and from the Son) to denote that the Holy Spirit not only proceeds from the Father but also from the Son.

EPS

BISHOP'S SON KILLED
IN TEHRAN

Geneva (EPS) - The news of the murder of Bahram, the 24-year old only son of the Rt.Rev. H.B. Dehqani-Tafti, Anglican Bishop of Iran shocked the World Council of Churches' (WCC) staff, some of whom have known him for many years.

In a message to the Bishop, who was attending a conference in Cyprus, the WCC's Acting General Secretary, Dr Konrad Raiser, and the Secretary for the Middle East in the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS) Mr Ghassan Rubeiz said: "The World Council of Churches staff is deeply shocked and sorrowful to hear the news of your son Bahram's death. Please receive our condolences and rest assured that our hearts and thoughts are with you. We are thinking of the most appropriate way to respond to this horrible act of murder and you will soon hear from us. We pray to God to give you and your family support and give us wisdom to act responsibly. We know that Mrs Dehqani is in Tehran and wish that you would share this message with her".

Bishop and Mrs Dahqani have three daughters, at least one of whom is believed to be still in Iran.

In a statement on 7 May from Lambeth Palace before his departure for Africa, the Archbishop of Canterbury, the Rt.Rev. Robert Runcie, deplored the assassination of Bahram Dehqani and called on Iranian President Bani-Sadr to take the necessary measures to protect religious minorities in his country.

The Archbishop spoke to Bishop Dehqani-Tafti in Cyprus, to express his deep sorrow and sympathy.

In his statement the Archbishop expresses his grief, shock and concern at what has occurred and asks for the prayers of the whole Anglican Communion and of Christians around the world.

He says that there had previously been assurances from the Iranian authorities that minority groups would be protected. In view of what has happened, the Archbishop is now asking President Bani-Sadr for fresh assurances that protection measures will be taken.

Another casualty of the continuing violence in Iran is Miss Jean Waddell, 58 year old secretary to the Bishop in Iran, who was attacked by two gunmen in Tehran on 1 May. She was shot through the left lung and diaphragm.

Miss Waddell, a Scot serving with the Church Missionary Society (CMS), was staying in Tehran waiting for an exit visa.

The attack occurred at 9.0 am local time. Neighbours immediately called the police and Miss Waddell was taken to hospital. She has undergone an operation. It is understood that her condition is serious but not critical.

Miss Waddell began her service as a CMS missionary in Iran in 1977. She had lived in Isfahan through the Iranian revolution and was returning to the UK for her first leave.

NEW APPOINTMENTS AT THE
ECUMENICAL CENTRE

Geneva (EPS) - The World Council of Churches (WCC) has recently appointed the following new staff members :

Marie Bassili Assaad-Ghobrial (57) is Egyptian, and will take up the position of Deputy General Secretary of the WCC from 1 August. Since 1972, Mrs Assaad has been a Senior Research Assistant at the American University, Cairo, and prior to that was a graduate assistant in the Social Research Centre at the same University. Mrs Assaad is a member of the Coptic Orthodox Church and has had extensive involvement with voluntary and welfare organizations in Egypt as well as considerable experience with the YWCA. From January 1952 to June 1953 she was Assistant Programme Director in the Youth Department, World YWCA, Geneva. She was widowed in 1974. Her two children are both in University in North America.

Samuel Amirtham (48) from India has taken up his position as Assistant Director in the WCC's Programme on Theological Education. Dr Amirtham is an ordained minister of the Church of South India. He gained his D.Theol. (magna cum laude) in 1968 at Hamburg University. From 1969-78 he was Principal of Tamilnadu Theological Seminary, Madurai and since 1978 has been organizing the Tamilnadu Theological Seminary Rural Theological Institute and planning the Post-Graduate department. Dr Amirtham is married with a son and a daughter.

David D.G. Tatchell (50) an Anglican priest from Canada has been appointed as the Director of the WCC's sub-unit on Renewal and Congregational Life. The Rev. Canon David Tatchell has been rector of the Christ Church Parish, Elbow Park, Calgary since 1966, and Canon of St. James, Cathedral Church of the Redeemer, Calgary, since 1973. He has been actively involved in ecumenical work since 1956 most recently as a board member of the Canadian Council of Churches and its vice-president 1979-80. Mr Tatchell is married and has four children.

Hugh Pettingell (47) an Anglican from the United Kingdom began work as Internal Auditor in the WCC's Finance Department on 1 February. Mr Pettingell has had a varied career in auditing in Switzerland, Canada and the UK. He also spent five years as Secretary of the Board of Finance in the Iran Diocese of the Anglican Church, 1962-67.

It has also been announced by the Conference of European Churches (CEC) that Dr Theo Tschuy (55) is to be the Secretary of the Churches' Human Rights Programme for the Implementation of the Helsinki Final Act, from 15 August. This new programme is a joint operation between CEC and the National Council of Churches of Christ in the USA and the Canadian Council of Churches. Dr Tschuy is a Swiss Methodist who has been the Associate General Secretary of SODEPAX, the Committee on Society, Development and Peace, since 1974. SODEPAX is a joint programme between the WCC and the Pontifical Commission Justice and Peace of the Holy See. Dr Tschuy is married with four children.

DROUGHT HITS THREE COUNTRIES

Geneva (EPS) - In spite of immense scientific developments in foodstuff production it appears that more and more people are at the mercy of the vagaries of the weather. Recent reports indicate that five to six million people are at risk from starvation because of a drought in Ethiopia; that a very serious famine situation has developed in the drought-stricken Karamoja area of north-eastern Uganda and that Turkana nomads are starving as a result of drought in the north-west semi-arid part of Kenya.

An emergency appeal for food supplies for the Turkana has been made by R.C. Bishop John Mahon, of Lodwar, Kenya. According to the Africa Press Service the Bishop has appealed to the Churches, Christian and charitable organizations and individuals in Kenya for food and medical supplies for the "drought-stricken nomads".

Bishop Mahon said that children in particular were in need of food and medical attention. He added that since the drought started nearly 70 per cent of the Turkana flocks have died.

In Uganda the Anglican Archbishop has asked dioceses which are not affected to provide food for the drought hit Karamoja area. In an emergency appeal from the Church of Uganda Relief and Rehabilitation Programme it is also revealed that at the request of UNHCR the Church of Uganda has agreed to provide logistical assistance for the distribution of food supplies which will be made available by UNHCR and other international agencies.

It is understood that some 485,000 people are affected by severe food shortages due to the drought, cattle raiders and raids by the remnant of soldiers left from the Amin regime. It is estimated that some 136,000 people in the Karamoja area are at the level of starvation. (See EPS No.10 for eye-witness report).

Latest reports indicate that heavy rains have been falling in the area, that cultivation is going on and a good harvest can be expected by July-August if the rains continue.

In Ethiopia it is reported that a severe drought has struck the Eastern Harrar region. This is the third province to be affected in this way this year. Drought in Southern Sidano and Gamo Coffa Provinces has resulted in the deaths of an unspecified number of people and at least 80,000 head of cattle.

The Ethiopian Interior Minister, when he visited the Eastern Harrar, ordered the burial of hundreds of dead cattle to stop the threat of an epidemic and also urged the establishment of a relief committee to co-ordinate emergency aid to the region.

In recent days the World Council of Churches' (WCC) Commission on Inter-Church Aid, Refugee and World Service (CICARWS) has sent some US \$ 160,000 to the Uganda Relief and Rehabilitation Programme mainly for the purchase of food but also to buy a garage in order to maintain and service the relief vehicles.

In these days delivery to Ethiopia is expected of five Landrovers, three of which are equipped as ambulances.

UK CATHOLICS EXPRESS CONCERN ON
SOCIAL ISSUES AT FIRST PASTORAL CONGRESS

Liverpool (EPS) - A radical stance, but one expressed in polite and indeed deferential terms, was adopted by the National Pastoral Congress which brought to Liverpool 2-6 May, 2,000 delegates representing the four to five million Catholics of England and Wales.

There were call for a re-examination of the church's teaching on contraception, for non-Catholic partners in mixed marriages to be admitted to communion at least on special occasions, for consideration to be given to the ordination of married men to the priesthood and even to the eventual possibility of women priests, for a much stronger, more explicit and practical commitment on social issues, and for the Bishops to consider applying for membership of the British Council of Churches.

These came in reports from the seven sectors, each of about 300 delegates and each tackling a specific group of questions, which were presented to the final plenary session (6 May) and greeted with applause - though not voted on at this final stage.

"The church's teaching on marriage is at an impasse because of confusion, uncertainty and disagreement over contraception, which affects the whole sacramental life of many Catholics", was the virtually unanimous conclusion reached by the sector dealing with marriage and the family.

The sector called for a fundamental re-examination of the church's teaching on marriage, sexuality and contraception. On divorce, this sector wanted the Bishops both to reaffirm the church's teaching on the indissolubility of marriage and to look compassionately at the desire of those who were divorced and had remarried to be readmitted to the sacraments.

On worship and Christian unity, the sector concerned asked the Bishops to consider the possibility of admitting to communion non-Catholic partners in inter-church marriages on such occasions as the nuptial mass itself, family baptisms and confirmations, and other special family occasions, as well as admitting non-Catholic relatives to communion at weddings and funerals.

The sector dealing with the ministry was unanimous in recognizing the inestimable value of celibacy, but at the same time asked for careful consideration of whether in time it might be possible to think of ordaining women priests.

The sector dealing with Christian witness called for the church to have the courage to be unpopular and speak out on issues of injustice, oppression and poverty.

There was a call not only for Catholic membership of the British Council of Churches but also for membership of that body's Conference for World Mission.

Catholics were called on to encourage by their example the adoption of a simpler life-style more in keeping with the demands of justice in a world where so many live in poverty and need. Like the early Christians they

(more)

should be recognized by their generosity and sharing. The church was asked to work for a new international economic order more satisfactory than the present economy based purely on profit.

Nuclear war was seen as totally impossible to justify, and a majority within the sector held that not just the use but even the possession of nuclear weapons was wrong in itself. The Bishops were asked to oppose the stationing of American nuclear cruise missiles in Britain.

In all this the recurrent theme was that the responsibility of Christians was to the poor and powerless. Catholics were called on to accept that the agenda for apostolic action in areas of social concern should be written by the powerless of this world.

The Bishops of England and Wales - all of whom took a full part in the congress - will meet in July to consider their response, while on specific questions of marriage and the family the congress will play its part in preparing their stance for the Synod of Bishops to be held in Rome this autumn.

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29 May 1980

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"YOUR KINGDOM COME" - A PRAYER
FROM MELBOURNE WHICH UNITES

by Leon Howell *

Melbourne (EPS) - "In a world full of people suffering from hunger, poverty and injustice, in a time of nuclear threat, the announcement of the kingdom of God comes to all. It comes to the poor and in them generates the power to affirm their human dignity, liberation and hope. To the oppressor it comes as judgment, challenge and a call for repentance ... We stand under the judgment and the hope of Jesus Christ. The prayer 'Your Kingdom come' brings us closer to Jesus Christ in today's world. We invite you to join us in commitment to the Lord for the coming of whose kingdom we pray."

With this message to the churches some 500 Christians from more than 100 nations concluded their world conference on mission and evangelism under the theme "Your Kingdom Come".

The two-week meeting was held in Melbourne, Australia, 12-25 May, and was sponsored by the World Council of Churches' (WCC) Commission on World Mission and Evangelism (CWME).

During its deliberations this once-a-decade gathering of churches, Christian councils and mission agencies challenged any use of Christian mission as religious imperialism, ideological colonialism, charitable benevolence or patient submission.

Lively debate about the tensions between rich and poor, politically or economically repressive regimes, and struggles for human rights enlivened the plenary sessions and section meetings on four topics: "Good News to the Poor", "The Kingdom of God and Human Struggles", "The Church Witnesses to the Kingdom" and "The Crucified Christ Challenges Human Power".

In the keynote address, Dr Philip Potter, general secretary of the WCC and native of Dominica, West Indies, told the participants: "Our theme for this conference, 'Your Kingdom Come', has been at the heart of the missionary movement throughout Christian history, and not least in this century.

"The place of mission in the life of the Church must be the central place, and none other. The theme of the Kingdom, affirmed in a context of prayer, has been dominant in all the world missionary conferences."

In his opening address, CWME director Emilio Castro, a Uruguayan pastor, told the conference that "the proclamation of the Gospel of the Kingdom includes an invitation to join the Kingdom, to participate in its struggles. Evangelism, then, becomes revolutionary engagement: repentance becomes a transformation of our practices, our faith, a commitment to the King".

At the core of the conference work in the four sections was a significant number of people who are involved with the poor, politically oppressed groups, or culturally dominated peoples. Thus the section on Good News to the Poor declared:

'The poor are already in mission to change their own situation. What is required from the churches is a missionary movement that supports what they have already begun, and that focuses on building evangelising and witnessing

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communities of the poor that will discover and live out expressions of faith among the masses of the poor and oppressed.

"The churches will need to surrender their attitudes of benevolence and charity by which they have condescended to the poor; in many cases this will mean a radical change in the institutional life of the missionary movement. The churches will also need to be ready to listen to the poor, so that they can hear the Gospel from the poor, as well as learn about the ways in which they have helped to make them poor."

The telling of the story of God in Christ, the section on "The Church Witnesses to the Kingdom" wrote, is an "inescapable mandate for the whole Church".

"The Church is called to be a community, a living, sharing fellowship. The sign of the Kingdom is evident where our churches are truly open to the poor, the despised, the handicapped for whom our modern societies have little care. Then a church becomes a witness to the Lord who rejoiced in the company of outcasts."

The conference warned churches against uncritical alliances with either centrally planned economies or capitalist urban consumerist systems. Moreover, if "social action becomes impatient activism supported by only vague ideals, worship may become a private indulgence with no active concern for others".

If the Melbourne meeting included a wide variety of lay and ordained delegates, executives of church and ecumenical organizations, people working on urban and rural mission frontiers, and in a variety of expressions of the Church, it was also more widely ecumenical than previous world mission gatherings. Emilio Castro said: "In the preparation for this conference, Roman Catholics, Orthodox and Protestants have worked together side by side ... Because we are in a period of 'world mission' it is fitting that representatives of all aspects of the churches' life should come together to face their common missionary and evangelistic vocation".

About 35 Orthodox from the several traditions represented in the WCC membership were present, as were an equal number of Roman Catholics. Paulist Fr Tom Stransky, visiting professor of theology at Princeton Theological Seminary, USA, recalled that at the Mexico City world conference in 1963 he was one of two Roman Catholic observers. He believes "that the agenda discussed here is not different from the mission agenda before the Roman Catholic Church".

Worship was a daily expression of unity in diversity. The Orthodox representatives made a major contribution to the worship, offering several special services and the most popular of several songs and phrases written for the conference was provided by Professor Nicolai Zabolotski. The Russian member of the WCC staff composed a version of "Your Kingdom Come" in a Byzantine mode.

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The worship grew out of the resources and the experiences at the conference itself. A worship group coordinated each day's offering and included Brother Wolfgang, animator of worship for the French Taizé community, Pablo Sosa, director of music and liturgics at the Union Theological Seminary in Buenos Aires, Argentina, and was convened by Dr William Adams, professor of liturgics at Vancouver School of Theology, Canada.

Another essential part of the meeting was daily Bible study. The 25 groups in four languages concentrated on the Lord's Prayer as it is recorded in the Gospel of Matthew. Prof. Krister Stendahl of Harvard (USA) Divinity School moderated the Bible study leaders' meetings and provided study notes for the conference. Not only did the study provide a significant undergirding for the work of the sections; it also provided a place where considerable personal interplay took place.

The Australian churches, limited in the number of people who could actually attend the sessions, took full advantage of the largest ecumenical gathering in their history. They planned a parallel conference on the theme for their own members and a youth conference as well, making use of many of the delegates. An ecumenical service of worship celebrated the feast of the Ascension on 15 May, and filled the Roman Catholic Cathedral of St. Patrick. Metropolitan Anthony read the scripture in Russian, His Eminence Diangienda Kuntima from Zaire in Lingala, and Bishop Anastasios Yannoulatos of Athens gave the homily.

More than 7,000 people crammed into Melbourne's Festival Hall on 18 May, for a celebration of faith organized by the Melbourne churches and the Australian Council of Churches. Philip Potter, who had been hospitalized earlier with a leg infection, attended the rally and in his sermon told the throng: "Tonight we have celebrated the great mystery of being living members of the body of Christ, the foretaste of the Kingdom of God and his justice."

The highlight of the involvement with the Australian community came on the weekend of 16-18 May, when almost 400 of the participants spread out across Australia to visit with ecumenical groups and churches. The Australian churches had undergone their own study on the conference theme and this was the culminating moment. The conference members returned tired and hoarse but clearly exhilarated.

The world conference heard in several ways from members of the Aborigine community of Australia, the original inhabitants whose numbers have shrunk to 161,000 by census estimates (more by their own) as the Australian "newcomers" have reached 14 million. The conference passed a resolution on the aborigine issue which said: "Our encounter with the Aboriginal people has brought to our attention the way in which the Aborigines have been robbed of their own land and spiritual heritage ... denied any fair share in the fruits of the society constructed with their resources."

It called upon the WCC to request that "the International Commission of Jurists come to Australia to report on the denigration of the rule of law". It also urged the Australian churches to return some of their land and property to Aboriginal groups as a sign of their commitment to land rights and a stimulus to government action.

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A covering letter was approved thanking the Australian churches for their hospitality and explaining that the statement on aboriginal rights was done with full recognition that those making the statement had in their own churches issues on which they also had to act.

In the face of upheaval in South Korea, several participants at the conference returned home and a cable, signed by CWME moderator Dr Soritua Nababan, general secretary of the Indonesian Council of Churches, and Emilio Castro, asked President Choi Kyu Hah "to do your utmost to find a rapid peaceful solution to the present situation, providing freedom for all political prisoners and speeding the return to a democratic constitution".

The conference expressed deep solidarity with the suffering of the people of El Salvador and of all Latin America, with particular mention of the martyrdom of Archbishop Oscar Arnulfo Romero. It asked that a letter be sent to President Jimmy Carter appealing to the government of the United States of America to stop the support of military regimes and military aid to them "and to respect the right of the people of Latin America to seek a new social order that is more just and human".

Two resolutions on South Africa were passed by the conference. One noted the police violence against students protesting apartheid in education and another condemned the removal and denial of citizenship to more than two million black South Africans in the relocation of black Africans underway in South Africa. Millions more face the same fate. The WCC and national councils of churches were urged to focus attention on these issues and, among other things, "to challenge the South African churches with their missionary responsibility to minister to the poor in situations of need and injustice".

Towards the end of the final session a resolution was passed with broad support which said, in part:

"We recognize, however, that there are other countries where foreign powers are intervening militarily, and governments which oppress, exploit, imprison and kill innocent people. We may be able to identify some of those countries and peoples. Others, however, we dare not identify for the simple reason that such a specific public identification by the conference may endanger the position - even the lives - of many of our brothers and sisters, some of whom are participating in this conference. We therefore confess our inability to be as prophetic as we ought to be ..."

An amendment, offered by Dr Nazir Ali, Dean of the Anglican Theological School, Karachi, Pakistan, called on the conference to "condemn the military intervention in Afghanistan ... and the continuing violation of human rights in Afghanistan" was defeated, after heated debate, by a vote of 66 to 58.

The conference heard special greetings from a number of delegates. Perhaps most dramatic was that from the Zimbabwe Christian Council. The President of Zimbabwe, Methodist minister Canaan Banana, was to have presented a paper to one of the sections. He could not come but did contribute a study paper.

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The three Zimbabwean delegates brought greetings that were read to the conference by Ms Gloria Gwata, general secretary of the YWCA of Zimbabwe. They expressed delight to be present as the "first representatives sent out under the banner of the true name of our nation - Zimbabwe."

They spoke on behalf of their churches that have suffered isolation and "longed to identify themselves fully with their Christian brothers and sisters".

Their "hard-won victory" did not come only through their own determination. "We were sustained and reinforced by the cooperation and support - material, moral and spiritual - accorded to us by the WCC and its member churches."

They mentioned the great challenges facing Zimbabwe in the process of "resettlement, reconstruction, rehabilitation and reconciliation". Those in the Church "are challenged to proclaim and practise the gospel according to its relevance to the total reality of the situation".

The women at the conference, coming from the same variety of cultures as the whole body, presented a statement that affirmed the "visibility of women (here) has a sign towards fuller community between men and women in the church in decision-making positions".

But they noted that women were noticeably absent in documents on the history of mission at the meeting and "we are equal with men only on paper but not in practice. Only one woman has given a presentation in plenary while addresses have been delivered by eight men."

The conference passed several resolutions that called, among other things, for churches, communities and organizations to work towards a new community of men and women to help "live the future of the Kingdom now".

It also called for "future conferences to be conducted in such a way that women are included in the modes of expression, in worship, in giving major theological presentations in plenary, in the use of language, images and forms of communication".

The documents produced during two weeks of prayer and study, struggle and debate, learning and sharing will become part of mission history as they are used with churches and agencies around the world. But the consensus of participants is that the most important ingredient in such a conference is what happens to those who are involved and how they personally communicate the experience. Fr Stransky said that "nowhere else can such a diverse group grapple with such fundamental issues of faith".

Dr Yap Kim Hao, general secretary of the Christian Conference of Asia with offices in Singapore, believes that the "abiding message from Melbourne is that the Kingdom has special significance for the poor. The implication for the churches, many but not all of whom are not poor, will be worked out in the coming years."

The Melbourne meeting follows in a great tradition of mission conferences which began in Edinburgh, Scotland, in 1910. From that grew the International Missionary Council established in 1921. A second missionary conference followed near Jerusalem in 1928.

Dr Potter said in his keynote address that "the World Council of Churches is proud to be the inheritor of the great missionary movement which launched the decisive stage of the ecumenical movement at Edinburgh 1910".

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After conferences in Tambaram (India) in 1938, Whitby (England) in 1947, Willingen (FRG) in 1952 and Achimota (Ghana) in 1958, the IMC, which had been "in association" with the WCC since its founding in 1948, came into full relationship in 1961 and is now called the Commission on World Mission and Evangelism. Other world conferences followed in Mexico City (1963) and Bangkok (1973).

Thus Melbourne 1980 stands in a 70-year tradition of wrestling with the meaning of mission and evangelism for those who believe that in Jesus Christ God changed human history.

As the message to the churches states: "In the name of Jesus Christ we have come. Our attention focused on the prayer Jesus taught us: 'Your Kingdom Come'. This prayer disturbs us and comforts us, yet by it we are united."

EPS

* Mr Howell is a freelance religious journalist based in Washington, D.C.

SOUTH AFRICAN PROTEST PRAISED
IN OPEN LETTER TO BISHOP TUTU

Geneva (EPS) - In response to the escalating situation in South Africa and the rising death toll of protestors, the following open letter was sent by World Council of Churches (WCC) General Secretary, Dr Philip Potter, to Bishop Desmond Tutu, General Secretary of the South African Council of Churches and the other Council officers. The letter, dated 29 May, reads :

Dear Friends,

We submit for the eyes of the world to see and for history to record that all of you as church and religious leaders are acting in accord with the most fundamental and cherished Christian convictions. We are inspired by your example. We are deeply moved by the growing numbers of your countrymen and women who from schoolyards, from shop floors, from mine shafts, from remote villages are all saying a resounding NO to the apartheid system. We stand shoulder to shoulder with you as you continue giving your witness in that land where dark-skinned girls must "borrow food for widowed mothers" and bullets are the only response to eight year olds armed with rocks and resolve.

We at the World Council of Churches deplore the rising repression which is the South African government's solitary reaction to a people who, out of their love for country and their Christian and humanitarian commitment peacefully protest against injustices. We call upon that government to accept fundamental change as the only alternative that will avert the loss of lives and property.

The world remembers the events of only four years ago when many children paid the ultimate price so that their sisters and brothers, born and yet unborn, might be accorded the glorious heritage of being a free and equal people. We salute those children who stood up then. We salute the

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children and workers from Durban and Capetown who now stand straight and tall. As the late Nobel Peace Prize Winner Chief Albert Luthuli said of another generation, "they represent the highest in morality and ethics in the South African political struggle .. without their leadership, brotherhood and humanity may be blasted out of existence in South Africa for long decades to come". In the spirit of Luke 10 : 27 we stand in growing numbers behind those children and others, for they are our children too. We pledge ourselves not merely to deplore but to mobilize more international pressure on the South African Government until such time as the fundamentals of apartheid racism are eradicated. We join with you in your struggle towards that vision where one day the children of South Africa "will live in a nation where they will not be judged by the colour of their skin but by the content of their character".

Philip Potter, General Secretary
World Council of Churches

The following story was issued on 16 May 1980
in the form of a Press Release :

WCC/WARC DELEGATION VISITS TAIWAN

Geneva (EPS) - "It appears that when the Presbyterian Church in Taiwan began to articulate the relevance of the Christian Gospel to their daily life in this society, that church and its leaders became the objects of persecution." The observation was made by a delegation of the World Alliance of Reformed Churches (WARC) and the World Council of Churches (WCC) in a statement released during a press conference held in Taipei on 13 May, at the end of a three-day visit. The ecumenical delegation consisted of Propst Uwe Holm, deputy Bishop of the Evangelical Church in Berlin-Brandenburg, Dr Edmond Perret, General Secretary of WARC, and Dr William P. Thompson, Stated Clerk of the United Presbyterian Church in the USA and member of WCC Central Committee.

Arriving in Taiwan barely two weeks after the arrest of the Rev. C.M. Kao, General Secretary of the Presbyterian Church in Taiwan, the delegation met with the top leadership of the church, attended prayer services which were held in solidarity with Pastor Kao and visited several congregations. However, it regretted that the delegation members "were unable, despite repeated efforts, to meet with any government officials on this visit".

The delegation had been convinced that the case of Pastor Kao should be taken up with the Taiwanese authorities at the highest level. Pastor Kao was arrested on 24 April, allegedly for his personal involvement in harbouring Mr Shih Ming Deh who was charged as the organizer of the so-called Kaohsiung Incident on 10 December 1979, and who has since been sentenced to life imprisonment.

Recognizing that the church was experiencing increasing difficulties, the statement of the delegation addressed the officers, pastors and congregations of the Presbyterian Church in Taiwan, declaring: "We assure you of the solidarity of the world ... You may be confident of their continuing concern and prayer in the days ahead."

NETHERLANDS TO HOST WORLD
CONFERENCE ON RACISM

Geneva (EPS) - Randall Robinson, Executive Director of "Trans Africa", from the USA, has been announced as the main speaker to address the World Council of Churches' (WCC) Consultation on "Churches responding to Racism in the 1980's".

The consultation will run 16-21 June 1980, at the Leeuwenhorst Congress Centre in the Netherlands. It will bring together some 100 participants from around the globe and will be the culmination of a process of review of how the churches should respond to racism in the 1980's. This process began in January 1979, at the WCC's Central Committee meeting in Jamaica and has included regional meetings in many parts of the world.

The opening address of the consultation on Monday, 16 June, will be given by Dr Philip Potter, General Secretary of the WCC. He will sum up some of the experiences gained over the last few years by the churches and the WCC in combatting racism.

The consultation moderator will be Ms Jean Skuse, General Secretary of the Australian Council of Churches and a vice-moderator of the WCC's Central Committee.

Mr Robinson, who will speak on Tuesday, 17 June, is well-known in the USA for his work as the legislative assistant to Congressman Charles Diggs, of Michigan, and as national director of the campaign against Gulf Oil's collaboration with Portuguese colonialism.

He has been asked to make an independent assessment of the likely main issues of racism that will become sharper in the next few years and will present challenges to which the churches must address themselves if their witness is to be credible.

Two days of the conference (Wednesday/Thursday, 18-19 June) will be given over to group working. These groups, eight in all, will discuss and analyse different manifestations of racism and suggest approaches and strategies for the churches and the WCC in the 1980's. Among the topics for the group discussions are: racism, land rights and genocidal practices; economic bases of racism; Namibia and South Africa: case studies of institutionalized racism; and racism and theology.

Each of the four full working days of the consultation will be introduced by a biblical-theological presentation thus ensuring prominence for theological reflection at all stages of the debate.

The results of the consultation, to be drawn up in the final plenary session on Saturday, 21 June, will be presented to the WCC's Central Committee meeting, 14-22 August, in Geneva, for approval and action.

EPS

The following story was issued on 22 May 1980
in the form of a Press Release :

WCC APPEALS TO PRESIDENT BANI-SADR FOR RIGHTS
AND SECURITY FOR EPISCOPAL CHURCH MEMBERS IN IRAN

Geneva (EPS) - On behalf of the World Council of Churches, its Acting General Secretary, Dr Konrad Raiser, has written to the President of Iran, Mr Abolhassan Bani-Sadr: "The news of the assassination of Mr Bahram Dehqani-Tafti, son of Bishop Hassan Dehqani-Tafti, in Teheran on May 6 came as a shock to us and is causing grave and profound concern, coming in the wake of a series of threats and violent acts against the leadership and employees of the Epsicopal Church of Iran."

The letter recalls that there was an assassination attempt on the bishop himself on October 26 in which his wife was wounded. Earlier in February, Rev. P.A. Sayyah, pastor of the Episcopal Church in Shiraj, was killed. On May 1 the bishop's secretary Miss Jean Waddell was attacked and seriously wounded.

Dr Raiser's letter, written on May 12, said: "While we presume that all these are actions by misguided elements, they form a pattern and suggest systematic planning that cause us considerable anxiety about the safety of personnel of the Episcopal Church in Iran and about its future."

Recalling how the WCC had felt encouraged by the government's assurances about the rights and freedoms of religious minorities in Iran, Dr Raiser appealed to President Bani-Sadr "to take all necessary measures to ensure that criminal and anti-social elements are not allowed to put in jeopardy (the President's) efforts to build an Iran based on human rights and justice in which all religious minorities are able to function with full freedom".

The President of Iran has been specially urged to give the necessary security and protection to the lives of the leaders and members of the Episcopal Church in Iran. This national church is a diocese of the Episcopal Church in Jerusalem and the Middle East which is a member church of the WCC.

The letter expressed the hope that an opportunity would be provided soon for a visit by representatives of the WCC to learn about "recent developments in Iran and the achievements of the revolution" and to discuss "issues of mutual interest".

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The full text of the statement is available on request.

JUNE 1980

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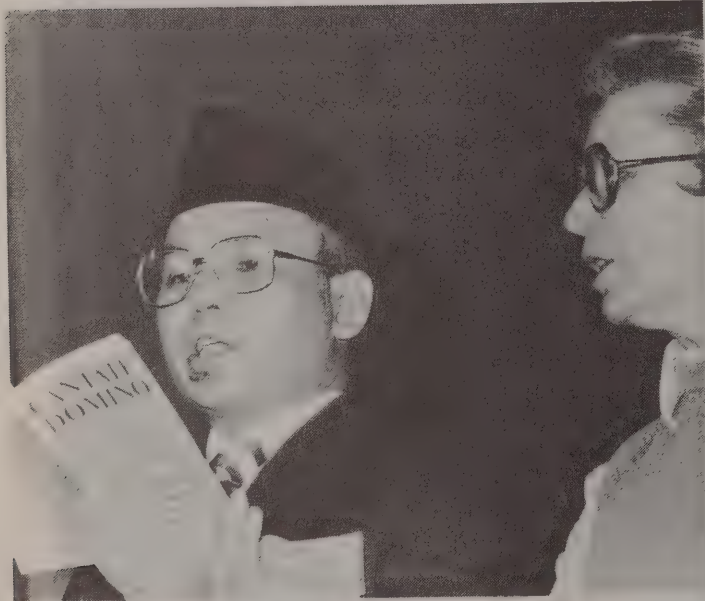
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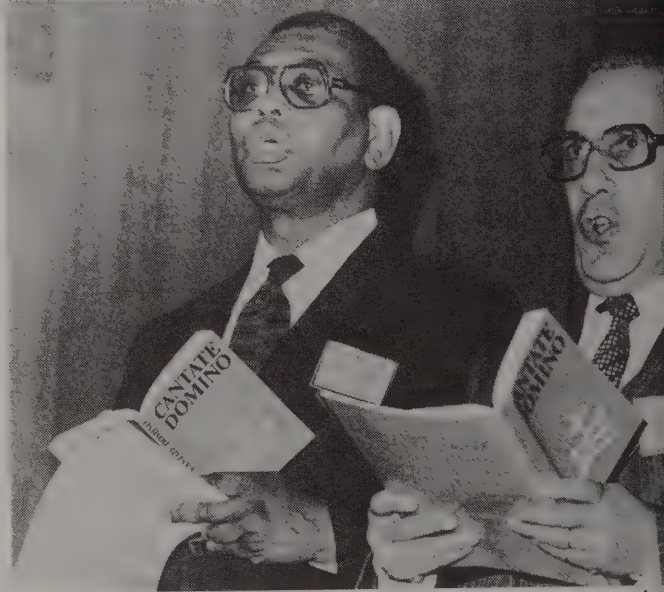
MELBOURN 1980

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(2466)



(2469) Some 600 participants from over 85 countries and nearly every Christian confession met 12-25 May, 1980, in Melbourne, Australia, to participate in the WCC's mission conference, held under the theme "Your Kingdom Come". The conference was sponsored by the WCC's Commission on World Mission and Evangelism (CWME) and sought for new guidelines for Christian witness in the 1980's.

(2464) To prepare for "Your Kingdom Come" means to place oneself under the cross.

(2465) The Rev. Soritua Nababan, Indonesia; and Ms Lois Miller, USA, Moderator and Vice Moderator of the Conference.

(2466) Philip Potter (left) WCC general secretary : "When we are motivated by God's Kingly Rule, then we are bound to see the world as a whole".

Emilio Castro, CWME director : "We have to read His Words from the perspective of the poor of this earth".

(2467) Professor Ernst Käsemann, Tübingen, FRG: "Our time is to continue to be messianic time".

(2471) Metropolitan G.M. Osthathios, Kottayam, India: "The self-denying mission has started".

The Australian Churches organized several festivities, one of them was a "Festival of Faith".

(2468) Dance of Worship at St. Patrick's Cathedral.

(2470) Opening of the Week of Prayer for Christian Unity at the St. Patrick Catholic Cathedral.

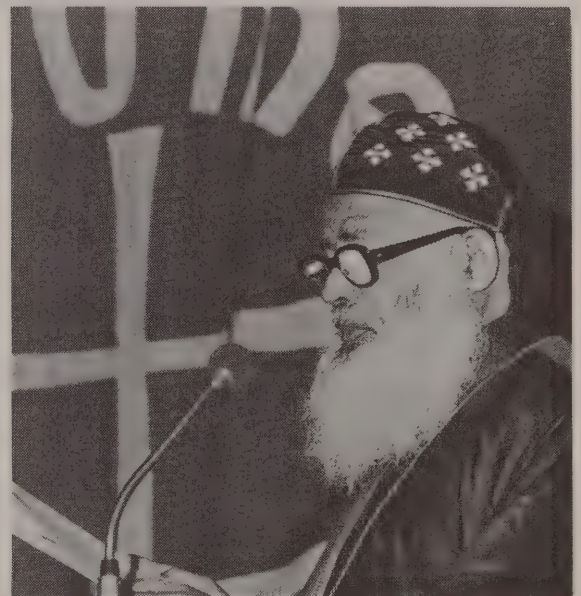
The Rev. Graham Delbridge (left) President of the Australian Council of Churches, (right)

Sir Frank Little, R-C. Archbishop of Melbourne.

Photos WCC.



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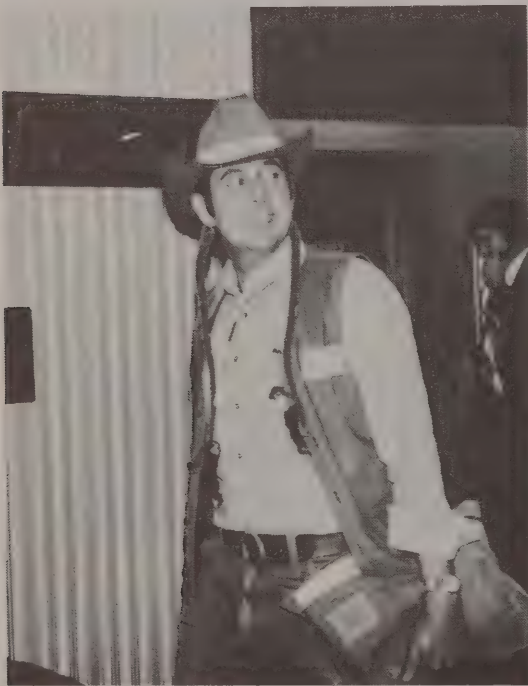
From time to time Photo Oikoumene has photographs from World Council of Churches' related events which are recorded in our news columns. It is not always possible for us to publish all we receive but if you would like to illustrate some of these stories it may be worth your while to write us - we may be able to help.

(2459, 2461) These photographs were taken at the WCC's Dialogue with People of Living Faiths and Ideologies' Working Group meeting in Hungary, in April.

(2460, 2462, 2463) As part of the process of consultation reviewing the WCC's Programme to Combat Racism a regional meeting was held in the USA in April. These photographs show scenes from that conference.



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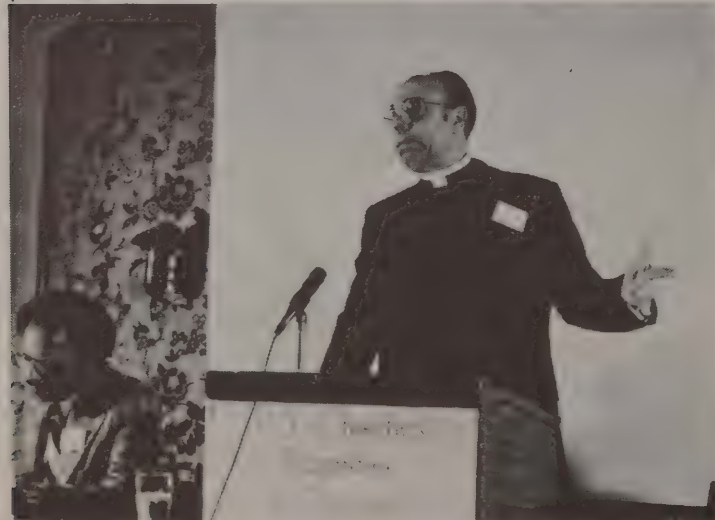


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WCC Conference on World Mission and Evangelism, Melbourne, Australia

"YOUR KINGDOM COME"

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WCC "STRONGLY DEPLORES"
KWANGJU MILITARY ACTION

Geneva (EPS) - The General Secretary of the World Council of Churches (WCC), Philip Potter, has cabled the chairman of the National Council of Churches of Korea, Dr Won Yong Kang, that the WCC is following "with profound distress" the events in Korea and "strongly deplores" the military action in Kwangju which resulted in the deaths of at least two hundred persons.

The cable extended the Council's sympathy to the families of those killed and reiterated support for "the struggle of the people of Korea for democratic rights, justice and dignity".

On 27 May, the South Korean Army crushed a week-long uprising by students in Kwangju, a city of 750,000 people, which began with a peaceful protest against the extension of martial law and ended in three days of armed street fighting between demonstrators and the army. Students who spearheaded the uprising called for the release of opposition leader Kim Dae Jung, who is believed held by the Korean Central Intelligence Agency, and the resignation of the country's most powerful military figure, Lieutenant-General Chon Doo Hwan.

Reports filtering out of Kwangju and reaching the WCC by way of Christian groups in Japan have termed the army action a "massacre" and detailed gruesome stories of indiscriminate killing by paratroopers "as if they were doped". Buses and cars were stopped on the street and young people kicked and trampled on by the troops. At least forty people were killed the first day by the bayonets of the paratroopers and girl students were raped and tortured.

The deaths in Kwangju are the worst toll in violence in South Korea since the 1950-1953 Korean war.

In a separate development, the World Council has learned that sentences against three members of the Korea Christian Academy have been confirmed by the Highest Appellation Court. The three and their sentences are Mr Lee Woo-Jae, 5 years prison and 5 years cessation of civil rights; Mrs Han Myung-Sook, 2 1/2 years prison and the same time cessation of civil rights, and Mr Chang Sang-Whan, 2 years prison and 2 years cessation of civil rights. The three have been brought to the prison in Kwangju.

EPS

TAIWAN PRESBYTERIAN
GETS 7 YEAR SENTENCE

Taiwan (EPS) - A military court in Taiwan on 5 June sentenced the Rev. Kao Chung-Ming, 51, General Secretary of the Presbyterian Church of Taiwan, to seven years in prison for hiding an anti-government dissident. Four others, also Taiwanese, convicted on the same charge received sentences ranging from two to seven years.

The arrest of Pastor Kao on 24 April, and the subsequent one-day trial on 16 May of him and his co-defendants, stunned the ecumenical movement. A delegation of World Council of Churches and World Alliance of Reformed Churches leadership visited Taiwan after the arrest but was unable, despite repeated efforts, to meet with government officials.

The others who were tried with Rev. Mr Kao were Miss Lin Wen-Chin, 41, Dean of the Calvin Theological College, who was sentenced to five years; Heu Ching-Fu, 45, a businessman, who received seven years; Miss Chang Wen-Yin, 31, a dentist, and Wu-Wen, a 37-year-old Lutheran preacher, who each received two year sentences.

All five were accused of harbouring Shih Ming-Teh, general manager of the now-banned "Formosa" magazine, who was one of eight defendants tried earlier by a military court after he had eluded police arrest for 57 days for charges growing out of a public demonstration for human rights last December 10, in Kaohsiung. Mr Shih was sentenced to life imprisonment.

The Presbyterian Church of Taiwan (PCT), whose 200,000 members are largely native Taiwanese rather than emigrated mainland Chinese, has a history of harassment by the ruling Kuomintang (KMT) government. In 1970, after the PCT called for the admission of the People's Republic of China into the UN, the government forced the Church to withdraw from the World Council of Churches. In April of this year the Church voted overwhelmingly to reactivate its WCC membership.

Two years ago the Church issued a declaration on "Our National Destiny", which advocated political justice. Last year the Church resisted the government's attempt to pass a law on temples, shrines and churches which would have imposed severe restrictions on religious freedom.

Recent visitors to Taiwan have been told by members of the Church that they view the arrest and trial of Pastor Kao and the others as part of a continued attack on the Church and "an ominous portent of worse things to come".

The day after the sentencing of Pastor Kao, a spokesman for the Taiwanese government reaffirmed in a public speech the existence of religious liberty in Taiwan and expressed the hope that the condemned pastors would "learn from their errors and become in the future preachers of heavenly bliss".

In reply, a spokesman for the World Alliance of Reformed Churches said it is typical of all oppressive governments to claim that the Church should "concern itself exclusively with heavenly affairs and remain aloof from such earthly matters as justice and freedom".

EPS

IRELAND PRESBYTERIANS
WITHDRAW FROM COUNCIL

Belfast (EPS) - By 433 votes to 327 the General Assembly of the Presbyterian Church in Ireland decided, after a five hour debate on 5 June, to withdraw from membership in the World Council of Churches. The Church had suspended its membership in November 1978, largely in protest over the grant of \$ 85,000 by the Programme to Combat Racism to the Zimbabwe Patriotic Front, and renewed its suspension at its general assembly last year.

The motion to terminate membership was put by the Rev. Robert Dickinson, who argued that the basic issues were theological. "The WCC", he said, "sought unity which was not based on Scripture but rather on a mutual tolerance of truth and error which Scripture forbids" and "the WCC is based on an unholy alliance between the WCC and Marxist principles and aspirations".

Dr John Barkley, principal of Union Theological College, Belfast, stressed that the World Council of Churches was a body which served and assisted the churches, not an institution to take their place. He argued that by withdrawing from the WCC the Presbyterian Church would be witnessing at the least to the disparagement of other churches if not to separationism and sectarianism. A resolution he offered to re-activate the Church's membership in the WCC was strongly supported by a number of missionaries home on furlough but was defeated by a vote of 448 to 388. Efforts to postpone a decision until 1983 were also of no avail.

A special committee on racism reported to the Church's General Assembly for the first time this year. Their recommendations were adopted to start a programme of education and information on racism and the Christian response to it and to undertake a more detailed study of racism in particular areas such as the USSR and Southern Africa and bring recommendations to the Assembly next year.

EPS

ACC PRESIDENT DELBRIDGE
KILLED IN ROAD ACCIDENT

Sydney (EPS) - The Rt Rev. Graham Delbridge, Anglican bishop of Gippsland and president of the Australian Council of Churches, and his daughter Judith, were killed in a road accident in Australia on 8 June.

Bishop Delbridge was one of the Australian Church's leaders in the ecumenical movement. He was elected president of the Australian Council of Churches in 1976 and re-elected in 1978. As president of the host council, he played a leading role at the recent World Council of Churches conferences on mission and evangelism held at Melbourne.

In 1968 he was one of the Anglican Church delegates to the Fourth Assembly of the World Council of Churches in Uppsala, Sweden. Until his death, Bishop Delbridge was a member of the international Anglican-Orthodox theological commission and chairman of the ecumenical committee of the Australian Anglican Missionary and Ecumenical Council.

The ACC said that as their president "Graham Delbridge constantly showed his deep pastoral concern for the staff and his death is a tragic loss. His faithful witness to a loving God who cares for all his children will be missed".

EPS

WCC HONOURS OUTSTANDING
CHRISTIAN LEADER

Geneva (EPS) - The General Secretary of the World Council of Churches (WCC), Dr Philip Potter, paid tribute to Sir Kenneth Grubb, who died 3 June in Britain, at the age of 79, as "one of the most outstanding Christian lay leaders of this century".

Citing Sir Kenneth's "deep faith and down-to-earth witness" and his career as a missionary, authority on Latin America, and active role in numerous church and world affairs bodies, Dr Potter said that "the ecumenical movement and the World Council of Churches have lost a great and good man whose passion was that the world may believe that God is the Sovereign Ruler of people and nations, demanding their personal allegiance and a just order of society".

From 1946 to 1968 Sir Kenneth Grubb was Chairman of the WCC's Commission of the Churches on International Affairs, through which he represented the churches to many governments and in the United Nations on issues of human rights and religious liberty. He was also active in the issues of the arms race and disarmament.

A gifted linguist, Sir Kenneth's years as a missionary in Latin America led him to write several books on the unknown lands of Amazonia and the Andes. It was an interest he continued throughout his life. A letter from Sir Kenneth on the subject of Brazil's interior appears in the June issue of the World Council's magazine "One World".

"Although he enjoyed his many public roles, which he carried out with superb aplomb, he was an essentially quiet man who followed his Quaker ancestors in the stillness of his communion with God," said Dr Potter.

EPS

The following are EPS Documents from the Melbourne Conference on World Mission and Evangelism sponsored by the World Council of Churches' Commission on Evangelism:

Melbourne 1980

YOUR KINGDOM COME

Dear Sisters and Brothers in Christ:

We, more than five hundred Christians from many of the world's nations, have gathered in Melbourne, Australia, 12-24 May 1980, in the World Council of Churches' Conference on World Mission and Evangelism. In the name of Jesus Christ we have come. Our attention focussed on the prayer Jesus taught us: "Your Kingdom Come." This prayer disturbs us and comforts us yet by it we are united.

We meet under the clouds of nuclear threat and annihilation. Our world is deeply wounded by the oppressions inflicted by the powerful upon the powerless. These oppressions are found in our economic, political, racial, sexual and religious life. Our world, so proud of human achievements, is full of people suffering from hunger, poverty and injustice. People are wasted.

Have they no knowledge, all the evildoers
who eat up my people as they eat bread? (Psalm 14:4)

The poor and the hungry cry to God. Our prayer "Your Kingdom Come" must be prayed in solidarity with the cry of millions who are living in poverty and injustice. Peoples suffer the pain of silent torment; their faces reveal their suffering. The church cannot live distant from these faces because she sees the face of Jesus in them (Matthew 25).

In such a world the announcement of the Kingdom of God comes to all. It comes to the poor and in them generates the power to affirm their human dignity, liberation and hope. To the oppressor it comes as judgment, challenge and a call for repentance. To the insensitive it comes as a call to awareness of responsibility. The church itself has often failed its Lord by hindering the coming of his kingdom. We admit this sin and our need for repentance, forgiveness and cleansing.

The Triune God, revealed in the person and work of Jesus Christ, is the centre of all peoples and all things. Our Saviour Jesus Christ was laid in a manger "because there was no place for him in the inn" (Luke 2:7). He is central to life yet moves towards those on the edge of life. He affirms his lordship by giving it up. He was crucified "outside the gate" (Hebrews 13:12). In this surrender of power he establishes his power to heal. The good news of the kingdom must be presented to the world by the church, the body of Christ, the sacrament of the kingdom in every place and time. It is through the Holy Spirit that the kingdom is brought until its final consummation.

People who suffer injustice are on the periphery of national and community life. Multitudes are economically and politically oppressed. Often these are the people who have not heard of the Gospel of Jesus Christ. But Jesus Christ comes to them. He exercises his healing authority on the periphery. We, participants in this Conference on World Mission and Evangelism, are challenged by the suffering of the poor. We pray that they may hear the Gospel and that all of us may be worthy proclaimers of the Gospel by word and life. We stand under the judgment and the hope of Jesus Christ. The prayer "Your Kingdom Come" brings us closer to Jesus Christ in today's world. We invite you to join us in commitment to the Lord for the coming of whose kingdom we pray.

Your Kingdom Come, Oh Lord.

Melbourne 1980DECLARATION ON THE SITUATION
OF EL SALVADOR AND LATIN AMERICA

"The Church which advocates God's rights, God's law and individual human dignity, cannot remain silent when confronted by so much abomination. We want the Government to realize that reforms serve no purpose if they are stained with so much blood. In the name of God, then, and in the name of his suffering people, whose laments reach the sky, louder every day, I implore, I beg, I order in the name of God : stop the repression."

These words are part of the last sermon preached by Archbishop Oscar Arnulfo Romero, who was treacherously murdered for voicing, in the name of God, the outcries and defence of the people of El Salvador. He defended the people who have organized themselves to fight against an unjust order that perpetuates misery and hunger, and who suffer the utmost consequences of a violent repression by a military dictatorship that pretends to silence the cry for liberation in the name of the order of a "Christian society". We speak in the name of the 30 lives sacrificed daily in confrontations between the people and the military dictatorship.

We are aware that this dramatic situation is not unique to El Salvador. It is an open sore or a sign that reveals the reality of the countries that are under military dictatorships which are inspired by the doctrine of national security and who continue the bloodshed of the people and their leaders. This very week, in Guatemala, a Dutch priest and a Philippino priest joined the very long list of martyrs.

We are also aware that this would not have been possible without the support of the military intervention of the United States of America. In a letter to President Carter dated 17 February 1980, Archbishop Romero expressed the following:

"I am quite worried by the news that the Government of the United States of America is analysing the means to accelerate the arms race in El Salvador by sending military equipment and advisors to 'train 3 Salvadorian battalions in logistics, communications and intelligence'. If this information is correct, the contribution of your government, instead of helping to increase justice and peace in El Salvador, will undoubtedly increase injustice and repression against the people, who have been struggling for so long to obtain respect of their most fundamental rights."

After Mons. Romero's death the Congress of the United States of America approved the additional sum of 5.7 million dollars for military aid for the Government of El Salvador.

Therefore, we, Christians from all parts of the world attending the World Conference on Mission and Evangelism, united under the prayer "Your Kingdom Come" and taking upon ourselves the challenge of Archbishop Romero, martyr of the people and the Universal Church, express the following :

1. Our deepest solidarity with the suffering and demands of the people of El Salvador and of all the Latin American people.
2. Our appeal to the Government of the United States of America to stop the support and military aid to military regimes, and to respect the right of the people of Latin America to seek a new social order, that is more just and more human.
3. In the prospect of an armed struggle of civil strife in El Salvador, we demand the respect of the sanctuaries, the Geneva War treaties and the right to life.

We make Archbishop Romero's outcry our own : "STOP THE REPRESSION !"

EPS

RESOLUTION

We wish to state that the mentioning of specific countries and situations in the resolutions of this conference is partly to be attributed to current events in those countries. We recognize, however, that there are other countries where foreign powers are intervening militarily, and governments which oppress, exploit, imprison and kill innocent people. We may be able to identify some of those countries and peoples. Others, however, we dare not identify for the simple reason that such a specific public identification by the Conference may endanger the position - even the lives - of many of our brothers and sisters, some of whom are participating in this Conference. We therefore confess our inability to be as prophetic as we ought to be, as that may, in some instances, entail imposing martyrdom on our fellow believers in those countries - something we dare not do from a safe distance. We know that many of them suffer under different regimes for their faith in Jesus Christ and urge that freedom of conscience be respected as well as other human rights. At the same time, we want to assure our unnamed brothers and sisters in many unnamed countries that we have not forgotten them; we identify strongly in their suffering for the Kingdom of God.

Melbourne 1980SECTION IGOOD NEWS TO THE POORThe Poor and the Rich and the Coming of the Kingdom

1. The Kingdom of God which has been inaugurated in Jesus Christ brings justice, love, peace, joy and freedom from the grasp of principalities and powers, those demonic forces which place human institutions and human lives in bondage and infiltrate their very textures. God's judgment is revealed as an overturning of the norms, values and structures of this world. In the perspective of the Kingdom, God has preference for the poor.

Jesus announced at the beginning of his ministry, drawing upon the Word given to the prophet Isaiah, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor..." (Lk. 4:18). This announcement was not new, because God had shown his preference for the poor throughout the history of Israel. When Israel was a slave in Egypt, God sent Moses to lead the people out to the land which he had promised, where they established a society according to God's revelation given through Moses, a society in which all were to share equally. After they had come into the land, God required them to remember that they had once been slaves. Therefore, they should care for the widow, the fatherless, the sojourner within their gates, their debtors, their children, their servants and even their animals (Deut. 5:13-15, 15:1-18). Time and again the prophets had to remind Israel of the need to stand for the poor and oppressed and to work for God's justice.

In Jesus God identified with the poor and oppressed by sending his Son to live and serve as a Galilean speaking directly to the common people; promising to bless those who met the needs of the hungry, the thirsty, the stranger, the naked, the sick and the prisoner; and finally sharing death on a cross as a political offender. The good news handed on to the Church is that God's grace was in Jesus Christ, who "though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor. 8:9)...

3. The good news to the rich confirms what Jesus proclaims as the Gospel for the poor by calling the rich to trust in God and his abundant mercy. It is a call to repentance which means :
 - to renounce the security taken from wealth and material possessions, which is, in fact, idolatry;
 - to give up the exploiting power, which is the demonic feature of wealth; and
 - to turn away from indifference and enmity over against the poor to solidarity with the oppressed.
4. The coming of the Kingdom as hope for the poor is thus a time of judgment for the rich. In the light of this judgment and hope, all human beings are shown to have been made less than human. The very identification of people as either rich or poor is now seen to be a symptom of this dehumanization. The poor who have been sinned against are rendered less human by being deprived. The rich are rendered less human by the sinful act of depriving others.

The judgment of God thus comes as a verdict in favour of the poor. This verdict enables the poor to struggle to overthrow the powers that bind them, which will then release the rich from the necessity to dominate. Once this has happened it is possible for both the humbled rich and the poor to become human and capable of response to the challenge of the Kingdom.

To the poor this challenge means the profound assurance that God is with them and for them. To the rich it means a profound repentance and renunciation. To all who yearn for justice and forgiveness Jesus Christ offers discipleship and the demand of service. But he offers this in the assurance of victory and the power of sharing in his risen life. As the Kingdom in its fullness is solely the gift of God himself, any human achievement in history can only be approximate and relative to the ultimate goal - the promised new heaven and new earth in which justice abides. Yet this Kingdom is the inspiration and constant challenge in all our struggles...

Who Are the Poor Today?

5....

Part of our difficulty in answering the question, "Who are the poor today?" comes from the fact that, although we live on the same globe, we come from different situations and are speaking of different realities which, although clearly related to each other, have quite different characteristics (context). Part of our difficulty comes from the fact that, although we serve a common Lord and share a common faith, we read the Scriptures in different ways and emphasize

(more)

Melbourne 1980Who Are the Poor Today ? (continued)

different aspects of our understanding of the Kingdom of God (content). We have struggled long with this question, and hope that further prayer and study and engagement in mission will bring us closer together ...

6....

Although at times we have been tempted to contrast "material" poverty and "spiritual" poverty, we have found that to be an inadequate way to understand the situation. Humanity has been created by God as a "living soul", and we are convinced that lack of food and shelter and clothing produces anguish and misery, while lack of identity and love and fulfilment can make even the most affluent circumstances unbearable. The Gospel of the Kingdom is addressed to whole people in all of their life relationships. God is working for the total liberation of the whole of human life - indeed, for the redemption of the cosmos...

...

8. Although we have identified the poor in different contexts, we share a common conviction that God intends for all humanity to have both enough of material and cultural riches (the necessities of life), and to have both a personal and a social state of well-being. We feel that this is what our Lord meant when he said, "I came that they may have life, and have it abundantly" (John 10:10) (fullness of life). They are to have life and to share in his life ...

...

The Churches and the Poor

17. As we look at the churches in the world today, we find some places where a new era of evangelization is dawning, and the poor are proclaiming the good news; we find other places where the churches understand the situation of the poor and have begun to witness in ways that are good news. Some of the stories we have repeated above show the possibilities for a witness with and on behalf of the poor. The base communities in Latin America are churches of the poor that have been willing to share in their poverty and oppression, so that they can struggle to reach a just society and the end of exploitation. Some local churches and church organizations have been willing to redistribute their wealth for the benefit of the self-development of the poor. And some church leaders and denominational groups have been working to challenge the transnational corporations at their business meetings and in their board rooms

20. We wish to recommend the following to the member churches of the World Council of Churches:

(a) Become churches in solidarity with the struggles of the poor

The poor are already in mission to change their own situation. What is required from the churches is a missionary movement that supports what they have already begun, and that focuses on building evangelizing and witnessing communities of the poor that will discover and live our expressions of faith among the masses of the poor and oppressed.

The churches will need to surrender their attitudes of benevolence and charity by which they have condescended to the poor; in many cases this will mean a radical change in the institutional life of the missionary movement. The churches will also need to be ready to listen to the poor, so that they can hear the Gospel from the poor, as well as learn about the ways in which they have helped to make them poor ...

(b) Join the struggle against the powers of exploitation and impoverishment

Poverty, injustice and oppression will not voluntarily release their grip on the lives of the poor. Therefore, it is necessary to enter actively into the struggle against these powers that create and maintain the present situation. This will include the transnational corporations, governments and the churches themselves and their missionary organizations where they have joined in exploitation and impoverishment ...

(c) Establish a new relationship with the poor inside the churches

Many of the poor belong to the churches, but only a few are able to have their voice heard or their influence felt. The New Testament churches were taught not to be respecters of persons but many churches today have built the structures of status, class, sexual and racial division right into their fellowship and organization. The churches should be open to the presence and voice of the poor in their own life. The structures of mission and church life still need to be changed to patterns of partnership and servanthood...

(d) Pray and work for the Kingdom of God

When the churches emphasize their own life, their eyes are diverted from the Kingdom of God, which was the heart of our Lord's message and represents the hope of the poor. To pray for the Kingdom will concentrate the Church's attention on that which God is trying to give to his whole creation, including humanity...

Melbourne 1980SECTION IITHE KINGDOM OF GOD AND HUMAN STRUGGLESThe Ambiguity of the Ongoing Process of Struggles

2. The facts with which we are presented make it necessary to stress the ambiguity of what is going on in the struggles. The task of the Christian churches, therefore, will be to discern in each place and context the various tools - outside and inside the churches - that God might use for his purposes.

He has used and uses various cultural and historical means as well as religious and ideological means for the service of his Kingdom.

There is a need for the churches to awaken to their prophetic task in the many human struggles; to say "yes" to that which conforms to the Kingdom of God as revealed to humankind in the life of Jesus Christ, and say "no" to that which distorts the dignity and the freedom of human beings and all that is alive.

The Calling of the Churches to Live in the Midst of Human Struggles

3. There is, certainly, a temptation for churches or the established leadership and the influential in the churches to avoid confrontation with the struggles of this world on the grounds that the Kingdom of God is not "of this world". It is not of this world but is "at hand" precisely in a confrontation with principalities and powers as has been clearly revealed to the churches in the life of Jesus Christ. It is our conviction that the churches are called to return to and renew the hope they have in Jesus Christ so as to be able to join forces with all those who hope instead of succumbing to despair and passivity.

In order to participate in the salvation of God in Jesus Christ through the Holy Spirit, the churches must have their life in God, in the sacramental realities of the Divine Word, the prayers and the Eucharist. In this dimension of their life they are called to remember and present to God the struggles of this world and intercede on behalf of the world ...

4. ...

In their witness to the Kingdom of God in words and deeds the churches must dare to be present at the bleeding points of humanity and thus near those who suffer evil, even taking the risk of being counted among the wicked. The royal reign of God appears on earth as the Kingdom of the crucified Jesus, which places his disciples with him under the cross. Without losing sight of the ultimate hope of the Kingdom of God or giving up their critical attitude the churches must dare to be present in the midst of human struggles for penultimate solutions and welcome all signs of a hopeful development.

5. The specific task of the churches is to disclose the final revelation of God himself in Jesus Christ, and by the assistance of the Holy Spirit establish such visible signs of the Kingdom of God as offer new hope to all who long for a more human world...

Above all the churches have the privilege of being able to witness to the fact that there is a common hope for humankind and for the whole of creation in the life and death, the resurrection and the ascension of the Son of God, and that the coming of the Kingdom of God is linked up with the turning of human minds to Christ as the Lord of the Kingdom...

The Prophetic Stance of Third World Churches

12. The Third World Churches and nations often have to answer questions about their alignment, whether towards the West or the East. Such questions are misguided. What must be understood and respected is that the primary option in those countries as they try to witness to the Gospel, is for the poor and the oppressed and not for the political ideology. The position taken by the Roman Catholic Church in Puebla, Mexico, of "preferential option for the poor" is a clear example of this stance...

If a church or members of a church should choose to use Marxist or any other ideological instruments to analyze the social, economic and political situation in which they find themselves, it will be necessary to guard against the risk of being subtly instrumentalized by such ideologies as not to fall into the same trap as many churches have done relation to the ideology implied by capitalism, and thus lose their fidelity to the Gospel and their credibility...

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Melbourne 1980

Evangelism and Mission the Struggle for Human Rights

19. When the Churches and individual members of the Churches get involved in the struggles for human rights they do so because they have seen in Jesus Christ as the Lord of the Kingdom of God a radical challenge of all attempts at depriving women and men of their human rights. Churches and Christians are called to participate in such struggles as those who witness in their obedience to the unique character of the Gospel's demand for love towards the enemy, forgiveness and reconciliation. Evangelism is part of the local mission of the Church in the social, economic and political life of human societies. Thus such participation in struggles for human rights is in itself a central element in the total mission of the Church to proclaim by word and act the crucified and risen Christ...

The Multifaceted Picture of Religious Struggles

20. In the many human struggles today not least important is the struggle we face in the revival of religions, be it Hinduism, Buddhism, Islam or others. The question of religion touches the deepest points of human self-awareness as well as all the realities of daily life in the struggles of human beings for fulfilment. As general features of the present revival of religion we notice the urge for a reassertion of traditional values, the search for self-identity, the efforts to find a way out of the complexities of our modern time and not seldom also a new quest for religious experience and a missionary zeal for sharing one's convictions...

The Positive and Negative Elements of Religions and Religious Revivals

21. The question whether God is at work in the revival of religions cannot be answered by a simple "yes" or "no" response. In the various religions and in their revival, there are positive and negative elements and even this ambiguity takes on a different character from situation to situation. Wherever a religion or its revival enhances human dignity, human rights and social justice for all people, and brings in liberation and peace for everybody, there God may be seen to be at work...

A Humble and Open Attitude to People of Other Faiths

...

23. As has been pointed out in the Guidelines on Dialogue, received by the Central Committee of the WCC, Jamaica 1979, a dialogical approach to neighbours of other faiths and convictions is not in contradiction with mission. Our mission to witness to Jesus Christ can never be given up. The proclamation of the Gospel to the whole world remains an urgent obligation for all Christians and it should be carried out in the spirit of our Lord, not in a crusading and aggressive spirit...

CONCLUSIONS

...

The churches have a prophetic task to discern, in these struggles and in the ambiguities which they represent, where the forces of the Kingdom are at work and where countersigns of the Kingdom are being established. The Church must awaken to exercise anew its prophetic role and itself ask for the gift of the Holy Spirit to establish effective signals of the Kingdom of God.

There is a need for the churches to change their own attitudes and styles of life and let themselves be renewed by the Gospel which is entrusted to them that they may serve humankind with a true interpretation of what is going on in the many struggles and point to Jesus Christ as the one in whom God has decided to sum up all things.

The churches have a message that gives meaning to the struggles and a message about the possibility of reconciliation in the midst of struggles. They must spell out that message clearly because there are so many who are at a loss and suffer evil in the many human struggles which are going on in the places where they live.

Melbourne 1980SECTION IIITHE CHURCH WITNESSES TO THE KINGDOMI. Proclamation of the Word of God

4. The proclamation of the good news is the announcement that the Kingdom of God is at hand, a challenge to repent and an invitation to believe. So Jesus, in proclaiming that the Kingdom of God is close at hand, calls for repentance and faith in the Gospel (Mk. 1:15). The time has come when the ancient hope as expressed by the prophet Isaiah for that Kingdom will be fulfilled. Jesus is sent to proclaim good news to the poor, release to the captives and sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord (Lk. 4:18-19) as Isaiah had seen in his vision. By Jesus, and in his name, the powers of that Kingdom bring liberation and wholeness, dignity and life both to those who hunger after justice and to those who struggle with consumerism, greed, selfishness and death ...
5. There are false proclamations and false gospels, which use the language of the Bible to draw people not towards God as revealed in Jesus but a god made by human imagination. One part of the Church's teaching is to help people discern for themselves this distinction.
6. Proclamation is the responsibility of the whole Church and of every member, although the Spirit endows some members with special gifts to be evangelists, and a great diversity of witness is found. Both the Church and those within it who are gifted as evangelists are themselves part of the message they proclaim. The credibility of the proclamation of the word of God rests upon the authenticity of the total witness of the Church...
7. The proclamation of the good news is a continual necessity and all people, believers and unbelievers, are challenged to hear and respond since conversion is never finished. We acknowledge and gladly accept our special obligation to those who have never heard the good news of the Kingdom. New frontiers are continually being discovered...

II. In search of a living community at the local level, or living the future now

...

14. The local community usually includes children. Jesus teaches us how important they are as signs of his love to us. So we expect our churches not only to continue their work of cherishing and teaching, but also to search for the right ways in which children may participate in eucharistic worship and prayer.
15. The church often hinders its own witness by its actions as well as its words. It is sometimes an exclusive body. It excludes people because of race, sex, class, those who have handicaps, and through its emphasis on verbal expression, those who receive mainly through images. It excludes women through its use of sexist language, and by refusing them full participation, especially in leadership. Class exclusion is very evident in the life of white middle class Western churches and those with that style in other countries, which are often ignorant of the manner in which other classes are excluded from the body. People of different classes feel unable to participate and be heard in this church. Racial exclusion may be direct or indirect. In the latter case it often arises in the same manner as class and cultural exclusion. In a similar manner the verbal nature of the church excludes a great number of persons who find other forms of expression more helpful. These are only a few of the many forms of exclusion that the church practices, consciously or unconsciously...

III. The Healing Community

...

20. Today a variety of healing methods is practised. The inappropriateness or inavailability of Western health care has revived interest in oriental medicine and other traditional healing methods. There are also two specifically Christian healing developments. The first is the holistic approach - a blend of psychotherapy, medicine, counselling, physiotherapy, the word, prayer and support groups. We commend this form of holistic care as consistent with Jesus' concern for the whole person. The second is the renewed interest in charismatic gifts of healing through which many people throughout the world have been healed of various physical and psychomatic illness and had their spiritual life quickened. In some cases, charismatic practices play a major part in holistic centres...

(more)

IV. Common Witness to God's Kingdom

...

22. We affirm the need and the possibility for common witness to people of other religions and ideologies, especially in societies where these religions and ideologies constitute a majority or have the power of the state at their disposition. Within this framework, we reflected on the role of martyrdom and the special meaning of common witness in situations of active persecution of one church or all Christian churches. Even churches who are not in full unity must struggle together to join efforts in securing more freedom of witness for all. No religious community, including Christian churches must ask for privileges which it is not ready to grant to others. Common witness may be a crucial antidote for the attempt to set various Christian communities and denominations against each other in order to isolate them and deprive them of a presence in public life. Dialogue with people of living faiths can show us how they and we may serve the common needs of humanity. We may also discover that God has fresh inspiration for us in the experience of other religions.
23. We affirm that common witness is especially relevant in pluralistic societies. The churches can best contribute by joint efforts to promote the expression of Christian values in public affairs and in life styles. In the societies where Christian belief or one church is more closely associated with national identity, common witness provides an opportunity to strengthen the critical function of the Christian faith towards the transformation of the culture. Common witness implies respect for varying cultural heritages and the avoidance of even the more subtle and hidden forms of cultural invasion. The churches use the language of a culture to create genuine and indigenous expressions of faith. The danger lies in an absolute identification with a culture which can lead to a kingdom of human culture rather than the Kingdom of God ...

V. The Eucharist as a Witness to the Kingdom of God and an Experience of God's Reign

...

30. ...

- b) We have noticed that there is very often a distinction or even a division between Christians who are socially active in Christ's name and those who offer themselves in prayer, study and liturgy. Both gracious offerings are enfeebled and distorted by such a separation. Social action may become impatient activism supported only by vague ideals. Worship may become a private indulgence with no active concern for others. We believe that both aspects of discipleship are to be held together in Christian life. Gathering and dispersing, receiving and giving, praise and work, prayer and struggle - this is the true rhythm of Christian engagement in the world.
- c) We live in a world of divisions, and we have become too easily accustomed to divisions within the Church. The fact that the table of the Lord has been divided remains a great scandal. There are many historical sources of this disunity. Yet today it still remains a process of the greatest difficulty to bring all Christians into one fellowship at one table to eat the one bread and drink the one cup. This is a weakness for our missionary witness and its root must surely lie in our disobedience. If Christ invites his people to his feast, how can we fail to celebrate in full communion with all those who love him and are his forever? We plead with our churches to continue the search for that unity which will reveal the Lordship of Christ.

The Eucharist - Pilgrim Bread

31. a) There are times and places where the very act of coming together to celebrate the Eucharist can be a public witness. In certain states Christians may be discouraged from or penalized for attending such worship. We hear of those who come together at great risk, and whose courage reveals to those around them how precious is this sacrament. In other situations the Eucharist may be an open-air witness planned so that many may see it. Such a joyful celebration may offer fresh hope in cynical, secular societies. There is, at the Lord's table, a vision of God which draws the human heart to the Lord...

SECTION IVCHRIST - CRUCIFIED AND RISEN - CHALLENGES HUMAN POWERChallenging the Powers

There are many different situations in which the churches are called to challenge the powers. In some situations the powers are clearly oppressive; other situations are "mixed", that is to say, that on some points the powers are seen to be acting in ways which affirm the humanity of the people; sometimes by the grace of God they positively embody higher levels of justice because of their responsiveness to the needs and rights of all citizens. The criterion for determining the relation to the powers is the extent to which God's creative, liberating and serving power is evidenced in their actions, and the extent to which equality is established. We have shared experiences from churches which have found the siding with downtrodden or marginalized people and being sensitive to their needs means sharing in their suffering.

When the churches challenge the powers in the name of people who are being dehumanized, the credibility of the churches with the oppressed is put to the test. They lose their credibility if they are not consistent in their concern for the people in greatest need. In such situations the churches act as agents of renewal and they must be prepared to be minorities, but they can be creative minorities if they pick up issues which are vital for the community and thus motivate others to join in the struggle for the full humanity of all the people ...

We have become aware that the powers of the world make themselves felt also in the life of the Church. The tensions which are present in the community are also present in the Church, so that the churches have to struggle with these tensions in their own lives, as well as outside. This struggle can be spiritually exhausting and we have heard of Christians becoming "burnt out". We acknowledge our need to engage more faithfully in profound wrestling in prayer as essential to our commitment. It becomes therefore a missionary obligation for the churches to develop a dynamic spirituality including renewed resources for education and supportive community...

Experiencing the Power of the Crucified Christ

...

We rejoice that in certain revolutionary situations of our time the power of forgiveness is seeking to replace the power of vengeance. In other situations the experience of losing status has been the source of spiritual strength. Elsewhere, the churches, trusting in the power of Christ, have enabled ethnic minorities to recover their identity and to stand up against unjust government powers...

Suffering and Violence

We believe that the crucified Christ shares in the agony of the suffering of the world and that the risen Christ can bring about an inward transformation of suffering, so that it takes on a power, derived from the power of the cross. A new solidarity is generated among those who suffer together and new resources are discovered.

As we think also of those Christians who are suffering because of their Christian faith under different political regimes, we strongly urge that human rights and religious freedom be respected in their case. We recognize with repentance that in the past and still today in other ways, we Christians have not respected religious liberty as inalienable right of human beings.

The challenge of the powers and the suffering which results from it reveals the all-pervasive presence of violence. Violence is a fact of life whatever our situation may be. But it is a fact and not fate, and Christians must resolutely resist therefore the power of violence.

(more)

Melbourne 1980

Suffering and Violence (continued)

We are aware that Christians today choose different ways to resist violence. We wish to affirm the practice of non-violence as an inalienable part of the Christian obedience, and we call on the churches to provide support for all those who commit themselves to the life of non-violence. In certain cases redemptive and vicarious suffering as that of our Lord may have to be chosen by his followers to counteract violence by suffering love - the way of the cross. Nevertheless there are situations in which Christians find their communities involved in violence and in these circumstances, without identifying totally with any political movement, the churches should act out in concrete forms their solidarity with those Christians and others, who become involved in counter-violence to become free from the unbearable violence of the oppressors. It is necessary for all to take into account that the global threat caused by increased militarism may in the years ahead give added importance to the option of non-violence..

IN RELATION TO EVANGELISM

Jesus charged his disciples with the mandate to announce his Gospel to the ends of the earth till his return at the end of time. "Go and make disciples of all nations teaching them to observe what I have commanded." It is important that the content and mode of evangelism be reviewed in our day in the light of the advance of biblical knowledge, of our own mistakes of the past, and the emergence of new forces and problems in the present. Jesus is the core of the Gospel. "Love one another as I have loved you" is the message of his life and "repent and believe the Good News" was his teaching. This demands a radical change of attitude on the part of all who respond.

Genuine evangelism therefore is the proclamation of Jesus as Saviour and Lord who gave his life for others and who wants us to do likewise, setting us free by declaring God's forgiveness. Evangelism is true and credible only when it is both word and deed; proclamation and witness. To say this is not to suggest that evangelism derives its power from the good deeds of Christians; our failures in obedience, however, can act as stumbling blocks.

In a world of large scale robbery and genocide, Christian evangelism can be honest and authentic only if it stands clearly against these injustices which are diametrically opposed to the Kingdom of God and looks for response in an act of faith which issues in commitment. Christian life cannot be generated, or communicated, by a compromising silence and inaction concerning the continuing exploitation of the majority of the human race by a privileged few. "You cannot love the God whom you do not see, if you do not love the neighbour whom you see" (I John 4:20). The neighbour today also is fallen among robbers as in the Gospel parable. Woe unto the evangelizer who proclaims the word but passes by this neighbour like the priest and the levite in Jesus' parable.

The unity and integrity of social action and evangelism has been suggested to us by the proposition that to issue a political challenge to the oppressor in the name of Christ may be the only authentic way of putting to him what it means to make Jesus Christ the commanding reality in his life. We thus affirm and seek to obey the mandate to bear witness among all nations to Jesus and him crucified. We reject as heretical any proclamation of a discarnate Christ, a caricatured Jesus, who is presented as not being intimately concerned with human life and relationships. Our evangelism must be set in the context of structures for global mission....

IN THE CONTEXT OF MISSION

In the course of our meetings, we have been led to study the significance of the crucifixion of Jesus outside the city wall. We see this as a sign, consistent with much else in his life, that he who is the centre is constantly in movement from the centre towards the periphery, towards those who are marginalized, victims of the demonic powers, political, economic, social, cultural and even - or especially - religious. If we take this model seriously, we find that we must be with Jesus at the periphery, on the margins of society, for his priorities were clear...

In these ways we see the "poor" churches of the world as the bearers of mission: world mission and evangelism may now be primarily in their hands. Perhaps they alone can waken the world to an awareness of the urgent call of Christ to costly and radical response. We commend these thoughts to the consideration of all who care about mission...

No.16/47th Year

26 June 1980

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STRENGTHEN PCR AND CONTINUE SPECIAL FUND
SAYS CONSULTATION ON RACISM

Noordwijkerhout, The Netherlands (EPS) - A call for the strengthening of the World Council of Churches' (WCC) Programme to Combat Racism (PCR) and for the continuation of its Special Fund was made last week (16-21 June) at a world consultation held in Noordwijkerhout, The Netherlands.

The consultation, organized by the WCC, also said that the criteria for giving grants from the Special Fund to movements and groups engaged in the struggle against racism, should not be changed and called on churches to intensify their action against all forms of racism in all five continents, but especially against apartheid in South Africa and Namibia.

The consultation on the theme "Churches Responding to Racism in the 1980s" was attended by 110 church leaders, experts on race issues and representatives of oppressed ethnic groups from more than seventy countries. This meeting was the culmination of a process of consultation which has been going on among churches and oppressed racial groups around the world for the past 18 months. Started at the request of the WCC Central Committee meeting in Jamaica in 1979, the purpose of this process was to study the new forms in which racism shows itself today, to find ways of combating it more effectively in the 80s and evaluate the experience the churches have gained through the PCR since it began in 1969. Proposals from this consultation will be submitted to the WCC's Central Committee for debate and decision this August.

After examining reports from the preparatory meetings and hearing the alarming, or distressing testimonies from racially oppressed groups at Noordwijkerhout itself, the consultation participants expressed their unanimous conviction that "the 1980s are likely to be a still more explosive period than we have seen hitherto. Therefore, the 1980s demand the continuation and strengthening of the PCR", a programme which has significantly helped churches in their struggle against racism.

The consultation listed a number of areas for church action. After Zimbabwe, whose accession to independence was greeted with enthusiasm, the priority now must be the elimination of apartheid in South Africa and Namibia. WCC member churches were called on to declare the anti-apartheid stand an article of faith in the 1980s.

Among possible measures to force South Africa - the only country in the world where racism is a state ideology - to abandon apartheid, the consultation mentioned "comprehensive sanctions" (political, economic and diplomatic isolation; withdrawal of all investments; oil sanctions and arms embargo, including an end to military and nuclear cooperation with that country). In addition, it will be necessary to help those South African liberation movements, recognized by the OAU; to support the South African Council of Churches, and to encourage western churches which have begun talks with the white Dutch churches to increase their reconciliation efforts. In a letter to church leaders in Zimbabwe, the consultation expressed the hope that "your pursuit of a non-racialist, reconciling Church can be lifted up as a beacon to the churches in South Africa, your neighbour."

(more)

In the case of Namibia, it was acknowledged that the evidence pointed to the "colossal failure" of the initiative of the five western nations. In view of the illegal occupation of the country by South Africa which carries out regular military action there, trying to impose an unacceptable internal political settlement in the form of the Turnhalle Alliance and jeopardising the security of neighbouring countries, the Consultation expressed its full support for the Namibian people in their resistance and recognized SWAPO "as the sole and authentic representative of the Namibian people". This commitment to the people's struggle is to be expressed in a "significant grant from the PCR's Special Fund". It was suggested that churches should also be asked to observe a "Namibia month" to alert public opinion and encourage international action.

Among the many forms of racial oppression discussed the consultation dwelt particularly on the denial of land rights. It affirmed: "For the racially oppressed all over the world, land is life", and condemned expropriations, the breaking of old treaties and the forcible displacement of entire ethnic minorities by multinational corporations, governments or international finance groups, chiefly for the purposes of tourist development, installation of military bases or mining.

Noting that the question of land rights was historically linked to colonisation and that the subsequent invasion and genocide had left the survivors without land, the consultation declared: "Recovery of land therefore represents the very inalienable right of people to exist as a national entity".

The long list of countries accused in this connection includes Australia, the United States, Canada, Brazil, Bolivia, Guatemala, South Africa, New Zealand, overseas French territories, the Philippines and, "more recently, Afghanistan".

The WCC and its member churches were urged to increase support to indigenous peoples struggling for such rights, for example, by transferring land titles to their name, or by transferring shares in multinational corporations to enable them to oppose the policies of such corporations more effectively. The WCC should also strengthen its programme on Transnational Corporations (TNCs) and encourage the United Nations to "establish a charter of rights for oppressed groups".

The consultation participants were in no doubt that one of the main causes of racial oppression is the international capitalist economic system which is "based on the values and interests of the white world and exploitation of the land and resources of regions where the indigenous people are black, brown, red or yellow". This system deprives these peoples of their aspirations for the future and is, the Consultation said, "repugnant to the Christian concept of justice, a denial of the Lordship of Christ and, therefore, an abomination to the Creator." Ten areas for research and study were recommended to the churches in order to reveal and counter-act the effects of such practices all over the world. Measures recommended to alert public opinion to existing racist and oppressive practices included detailed information on situations involving racial oppression, the sending of ecumenical teams to investigate such situations, and the holding of public debates. In the case of South Africa the creation of

(more)

counter-information networks were suggested in order to counteract misinformation campaigns mounted by that country to deceive international opinion.

Other aspects of oppression which occupied the Consultation's attention were the doctrine of national security and the issue of migration.

On the pretext of internal and external threats to security a growing number of governments are applying doctrines of national security which are in fact intended to prevent changes in an unjust status quo and maintain prevailing power structures for the benefit of a powerful minority. In the name of these doctrines arbitrary arrests, police and military atrocities, mass expulsions and genocide are perpetrated and in many countries these practices have a racial dimension (for example, the Untouchables in India, Blacks in South Africa and Namibia, Indians and other racial groups in the USA and Canada, Indians in Latin America, Blacks in the UK, Palestinians in Israel and the occupied territories).

In the view of the Consultation, the only positive security policy is one which secures equal political, social and economic justice for everyone in a country and enables all sections of the population to participate fully in power. The churches must take a critical look at the security policies in force in their own countries and take bold action alongside those who are the victims of these unjust and racist systems.

Migration, said the consultation was "a new form of slavery" when migrant workers are exploited to increase the prosperity of the affluent countries. At the initiative of a participant, the Consultation sent a delegation to visit a group of migrant workers who have taken over a church in Amsterdam in protest against new restrictive legislation introduced by the Dutch government and condemned as "unjust and impracticable" by the country's churches. Through this gesture the consultation drew attention to a situation which is widespread, especially in Europe, and condemned xenophobic attitudes, increasing violence and restrictive legislation in relation to foreign workers.

Lastly, the participants demonstrated that the churches themselves are not exempt from racist structures. This was the reason for the urgent call for critical self-examination and repentance, for the participation of all races in church decision-making processes and for a redistribution of power within the church.

At the end of this consultation the churches' task for the 1980s may be summed up as that of educating their members in a process which must "aim at the conversion of racists, not their destruction". The deep conviction of the participants was formulated by an American theologian who said: "Racism is a challenge to the kind of world God wants, a barrier for the Kingdom of God. Therefore, the struggle against racism cannot be optional for Christians."

EMERGENCY APPEAL FOR DROUGHT
STRICKEN UGANDA

Geneva (EPS) - "A human disaster of catastrophic proportions" in how Jean Fischer the director of the World Council of Churches' (WCC) Inter-Church Aid, Refugee and World Service (CICARWS) describes the present drought situation in Uganda.

In an emergency appeal to the churches in mid-June for US \$ 600,000 the WCC official says that "large numbers of people are starving to death and many more are suffering crippling malnutrition".

The Church of Uganda reports that some 485,000 people are seriously affected.

EPS

(A descriptive report of the situation appeared in EPS No.10, 17 April 1980)

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ORTHODOX PARISHES AND MISSIONARY VOCATION:
A WCC CONSULTATION IN YUGOSLAVIA

Geneva (EPS) - The preparation of Orthodox priests for their missionary tasks in the parishes will be the main concern of a forthcoming specialist consultation to be held by the World Council of Churches (WCC). Organized by the Secretariat for Orthodox Relations of the Commission on World Mission and Evangelism (CWME) of the WCC, this meeting will have as its theme: "The preaching and communication of the Christian faith today". It will take place, 20-25 September in the monastery of Zica (Yugoslavia) and some 45 Orthodox participants will be hosted by the Serbian Orthodox Patriarch, His Beatitude German.

According to Professor Ion Bria who is the WCC official responsible for this consultation "it will try to see how the training of our priests and the organization of our Orthodox parishes can better serve their missionary vocation". The Zica meeting will also try to define those responsibilities which Orthodox priests should take-up beyond the preaching and the liturgical celebration, the new forms of language and of communication necessary to spread the Christian faith today outside the walls of the churches.

This consultation will be the last of a series of Orthodox missionary meetings which were begun by CWME in 1973.

EPS

NEW CHALLENGES FOR
MIDDLE EAST CHURCHES

Beirut (EPS) - If solutions to conflict in the Middle East are not found quickly, there is a real threat to world peace, the General Secretary of the Middle East Council of Churches told a World Council of Churches' (WCC) conference in Beirut this week.

Introducing a panel of the region's Orthodox and Protestant clergy, Mr Gabriel Habib said: "The Middle East region has become a theatre of socio-political conflict with tremendous moral, ethnic and religious implications, which Christians cannot afford to ignore.

"The history, resources and strategic location of the area mean that the whole world is intimately involved in it", he told participants at the meeting of the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS).

"The continuity of Christian presence in the Middle East is a major concern of the churches in the area", he added. "Christians who have been an integral part of the people of the region, and who have been active participants in cultural and political development, are experiencing new realities which call for a deepening of their spiritual renewal."

Several speakers at the meeting stressed the belief that Christians are called to manifest more than ever their sense of commitment to the land and people of the region and to increase their involvement in the promotion of a just and peaceful society.

They urged Christians to work not only for greater unity between the various churches represented in the area, but also for greater understanding and cooperation between religious communities.

Christians form about 10 per cent of the population in the region (including Egypt), and have seen quite substantial emigration from some areas.

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EMINENT US CHURCHMAN
TO CHANGE POSTS

New York (EPS) - Dr Robert J. Marshall, former president of the Lutheran Church in America (LCA) and a member of the World Council of Churches' (WCC) Central and Executive Committees has resigned from his position as director for mission, service and development for Lutheran World Ministries in New York. He is to become professor of Old Testament at the LCA seminary in Columbia, South Carolina, at the end of 1980.

Dr Marshall was LCA president for 10 years to 1978, when he declined to run for another four-year-term.

EPS

DOREEN POTTER DIES IN GENEVA

Geneva (EPS) - Doreen Potter, wife of the General Secretary of the World Council of Churches, Dr Philip Potter, died in Geneva on 24 June, after a year long illness. She was 55.

Born in Panama, of Jamaican parents, Doreen Cousins received her early education in Jamaica, where her father was a Methodist pastor. She trained as a teacher of music and English at St. Katharine's College, Liverpool, England, and in 1957 graduated from London's Trinity College of Music. An accomplished musician in her own right, she played the violin in a number of orchestras during her life in London.

She married Philip Potter in 1956 and after moving to Geneva continued to develop her musical leadership in local church and ecumenical circles. In 1967 she began work on a revision of the international student hymnbook, Cantate Domino. The collection has been developed to become the hymnbook of the World Council of Churches, with many new hymns from around the world. Seven of them have tunes written by Mrs Potter.

She also had her melodies published in other hymnbooks, including "Sing a New Song" (Jamaica), "Praise for Today" (Great Britain), "Ur Djupen" (Sweden), "New Songs for Asian Cities" and "Break Not the Circle" (USA).

In addition to her work as a composer, Mrs Potter was a gifted musical director, as demonstrated at many international ecumenical meetings, including the WCC's Nairobi Assembly in 1975.

Mrs Potter's contribution to the ecumenical movement went well beyond her musical speciality. For a quarter of a century she has shared responsibilities of ecumenical leadership with her husband, travelled extensively and developed an international network of friendships. Church leaders worldwide have paid tribute to her achievement.

EPS

KAMPUCHEAN AID CONTINUES TO FLOW

Geneva (EPS) - Hospital equipment, pharmaceutical laboratory supplies and raw materials, and typewriters, worth in total some half-a-million US dollars (US \$ 500,000) arrived on Saturday, 21 June in Kampuchea airlifted from Europe in latest delivery from the World Council of Churches' (WCC) Christian Conference of Asia (CCA) relief programme to that country.

Also being prepared is the latest shipment of 2000 tons of rice. This is expected to arrive in Phnom Penh from Bangkok in the next few days. The value of this latest shipment is approximately US \$ 750,000.

EPS

NOT ROOM ENOUGH IN CHURCHES
FOR EUROPEAN WOMEN AND MEN VISIONS

Bad Segeberg, FRG (EPS) - "Many times there is not room enough in the churches for realization of our visions. Living between old traditions and new opportunities definitely means living in controversy." This comment from a report of a "reflection" group to the European Regional Consultation on the Community of Women and Men in the Church Study which took place at Bad Segeberg, FRG, 20-23 June, refers to the inherent structures present in the church which in many cases hold back the progress seen by the participants as necessary to develop a more just participation of women and men in church life.

The 90 participants, including 13 men, at this consultation came from 15 countries. They discussed questions of identity, sexuality, family life and work, and the partnership of women and men in church structures.

The "reflection" group report commented that the experience of the consultation had helped participants to place in the local context the needs of the newly emerging community of women and men. One practical proposition suggested the setting-up of a network of relationships among groups in the different churches and countries of Europe in order to help meet the challenges and struggles of the present day. This idea would also help to open up the debate to more types of people than those at present involved in the process.

This European consultation is part of a world process studying the community of women and men in the church which will lead to an international conference in Sheffield, UK, in July 1981.

EPS

CHURCH AID TO CHADIAN REFUGEES
IN CAMEROON

Geneva (EPS) - Food, shelter and medical care are among the services now being provided to Chadian refugees in the Cameroon following an appeal to the churches. This support is to some 200,000 people who have sought asylum in the Northern Province of Cameroon from the recent fighting in Chad, particularly in the city of N'Djamena. The World Council of Churches' (WCC) Inter-Church Aid, Refugee and World Service (CICARWS) appealed on 18 June for US\$ 100,000 to help meet the needs of these refugees who are living under extremely precarious conditions.

Aid will be channelled through the Federation of Churches and Evangelical Missions in the Cameroon. This organization is working through the national, provincial and local committees set up by the government to coordinate and implement all the aid programmes.

EPS

450th ANNIVERSARY OF THE AUGSBURG CONFESSION:
A WCC STATEMENT

Geneva (EPS) - On the occasion of the 450th Anniversary of the Augsburg Confession, which is being celebrated 22-29 June 1980, in the town of Augsburg, FRG, the World Council of Churches (WCC) issued the following statement:

Dear Brothers and Sisters in Christ!

We rejoice with you today in the Lord! Together we affirm that "the Spirit of God himself who bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him" (Romans 8: 16-17). The fellowship of the World Council of Churches joins with you in commemorating the proclamation of the Augsburg Confession, a declaration of the faith of the One, Holy, Catholic and Apostolic Church.

We rejoice that this 450th anniversary is marked by the desire for dialogue and the common search for a clearer manifestation of our unity in Christ. We give God thanks for this, recognising here a fruit of his Spirit. We see here a tribute to the authors of this text who composed it in a spirit of reconciliation, convinced that the unity of the Church was not irreparably broken and persuaded that the text expressed the faith of all Christians of all times, the faith of the universal Church. We associate ourselves fully with this celebration, intended as it is not as a return to the past but rather as an opening towards the ecumenical future of the Church of Christ. We are particularly happy with the result of the dialogue of the Lutheran Churches with the other churches including the Roman Catholic Church and the clarification to which it has led.

Our task today is to reaffirm the faith of the Christian Church in the tradition of the first ecumenical councils and of the Churches of the Reformation, sustained by the biblical renewal which transcends our different confessions, while taking into account the experiences of churches of other continents who proclaim the Kingdom of God in their special circumstances. To this end, let us encourage one another to bear witness to our faith clearly and effectively today in the midst of this world in distress. Let us all fight the good fight of faith (I Tim. 6:12) by consciously submitting ourselves to the authority of Christ, our only Head. The recent conference on world mission and evangelism has reminded us that it was by renouncing power that Christ established his saving power and that his way of building his Kingdom is very different from that of the powerful of this world. Melbourne exhorts us to know ourselves challenged by the sufferings of the poor.

We are profoundly grateful for the active participation of the Lutheran churches in the ecumenical movement in general and in the work of the World Council of Churches in particular. It is our earnest desire that this anniversary may commit the whole Church to bear witness to the Glad Tidings of the Kingdom and to live their unity in a more effective conciliarity.

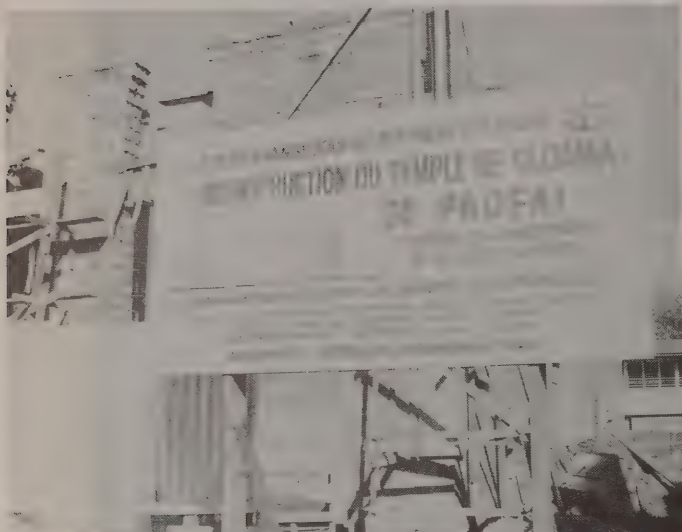
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French Polynesia - five archipelagoes scattered in the Pacific Ocean over an area as big as Europe but with a total land mass less than the size of Corsica - is well-known for two things: its exotic image and its French nuclear tests. Of its 140,000 inhabitants, 82,000 are members of the Protestant Church which is a member of the WCC.

(2477) Polynesian exoticism and

(2478) traditional hut: but the actual situation is different.

(2479) Coconuts and copra: gathered by hand and one of the rare exports.

(2480) Pacific Experimental Station - undersurface nuclear tests - provides a livelihood for thousands of families, but at what price?

(2481) A Sunday service in Papeete.

(2482) "Maytiming" - once a year each parish collects funds for the Church - a total of up to 4 million French Francs annually.

(2483) Typical parish centre: manse, church, and one of the 3 or 4 clubs which each parish has.

(2484) Here the parishioners are the "great builders before the Lord".

(2485) Pueu Parish: built of wood in 1888, this church is the oldest one in French Polynesia.

(2486) Communion vessels presented to the Tautira parish in 1889 by Robert Louis Stevenson, author of Treasure Island.

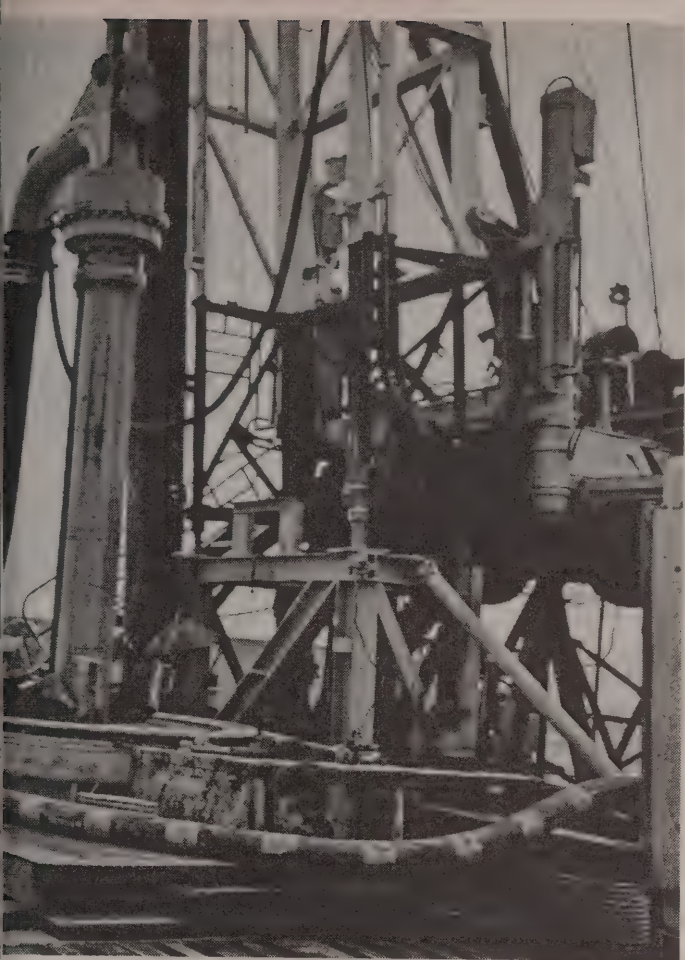
(Photos: WCC/Bauswein)

Cover Photo:

Tahitian woman at service (Photo: Bauswein).

(2485)

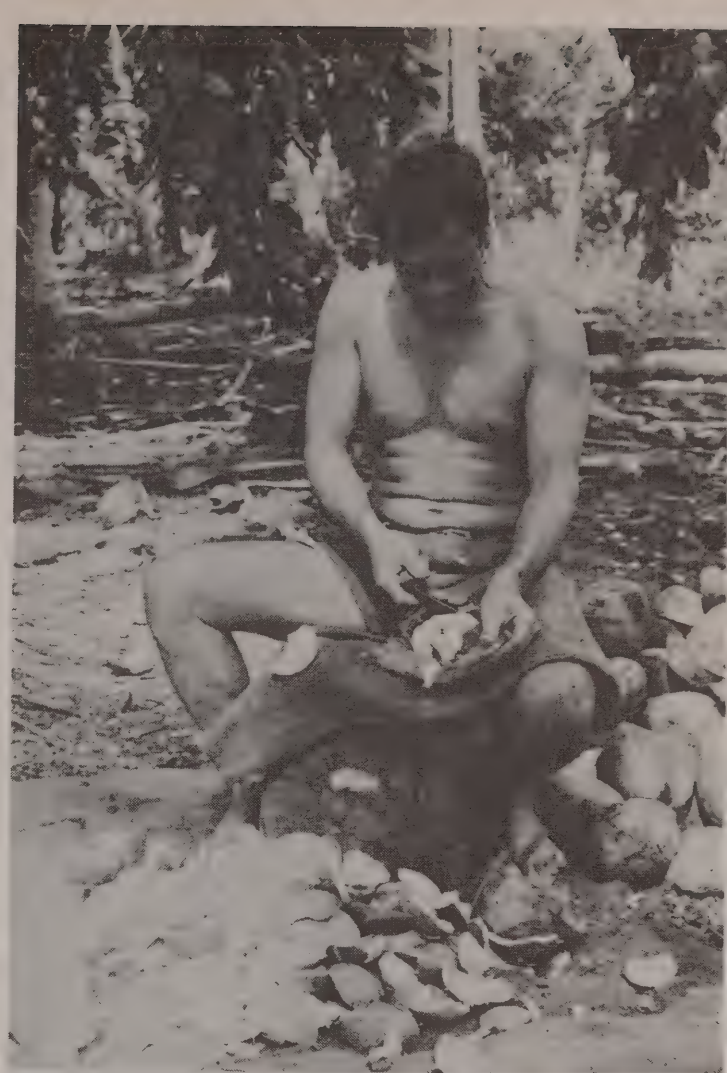




(2480)



(2486)



(2477)

(2479)





(2472)



(2476)



(2474)

(2475)

(2473)

UPPER VOLTA

Upper Volta is one of the Sahel countries where the WCC is sponsoring various humanita programmes in the struggle against drought.

(2472) A water hole: source of life and pla to meet.

(2473) Introducing the population to new agricultural methods.

(2474) A minor victory over the desert.

(2475) Introduction to the solar furnace.

(2476) Preparing the threshing-floor for the harvest.

(Photos: WCC/Sommerfeld)



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COVENANTING FOR UNITY PLAN
LAUNCHED IN UK

London (EPS) - Proposals for five English Churches, including the Church of England, to enter into a covenant involving the mutual recognition of ministries have now been finally drawn up and will be put to the churches concerned for them to decide whether they wish to embark on this process of growing into organic unity among themselves.

But the likelihood of the Church of England taking part has been diminished by the fact that three of the nine Anglican representatives on the Churches' Council for Covenanting which drew up the proposals felt unable to sign the final report and have instead produced a memorandum of dissent.

The covenant would mean the other churches - the Churches of Christ, the Methodist Church, the Moravian Church and the United Reformed Church (the latter the product of a 1972 merger of Congregationalists and Presbyterians) - taking Episcopacy into their system.

They would do this by all the churches entering on the covenant putting forward candidates to be ordained as bishops at the inaugural service. Coupled with this would be a mutual recognition and acceptance of one another's ministries "as true ministries of word and sacrament in the Holy Catholic Church". Following the covenant all ordinations in the covenanting churches would normally use a common ordinal. There would in addition be provision for common decision making.

But the proposals also involve a phasing-out period during which ministers of non-episcopal churches exercising functions analogous to those of bishops would continue to do so and would in fact act as bishops, including sharing in conducting ordinations, even though not themselves ordained to the Episcopate. If, however, such ministers were re-appointed for a further period of office - as could happen in the case of Moderators of the United Reformed Church, who are appointed for a maximum term of seven years and can be re-appointed for a second term - they would then be ordained as bishops.

This temporary provision for bishops who had not been ordained as such was too much for the three Anglican dissenters - the Rt. Rev. Graham Leonard, Bishop of Truro, Canon Peter Boulton, Vicar of Worksop, and Mr O.W.H. Clark, chairman of the General Synod's House of Laity.

"We believe that to recognize and accept (on a level with the ministry of duly ordained bishops) a personal episcopal ministry of oversight by persons who have deliberately not sought, or been presented for, ordination as bishops within the historic episcopate is unacceptable in principle", said the three in their memorandum of dissent.

Such an arrangement was to tolerate "a wholly functional view of episcopacy". What was involved was "a fundamental principle of Catholic order", departure from which "would be inter alia a further barrier to our closer association with other parts of the church Catholic".

(more)

A further objection was the way in which the mutual recognition of ministries seemed to open a back door to the ordination of women priests. The other four churches all have women ministers who by the covenant would be recognized as exercising the same ministry as priests of the Church of England.

If the Anglican synod cannot overcome the strong Anglo-Catholic opposition to muster a sufficient majority for the covenant, then the covenant will become merely a scheme for the eventual unity of most of the free churches, the Baptists being the chief absentees. And they may well wonder what the point is of paying the price of accepting bishops into their system of church order if this sacrifice is not to bear fruit in unity with the Church of England.

Because of the Church of England's numerical superiority a covenant without it would also be quite a different kind of scheme. The Church of England counts about 1,750,000 Easter communicants, whereas the largest of the other four churches, the Methodist Church, has only 526,500 full members.

A decision against the covenant would also imply the Church of England staking everything on union with Rome. But any proposals for that would in the foreseeable future, especially with Rome in its present authoritarian and dogmatic mood, be certain to arouse much fiercer opposition from the Church of England's evangelical wing than the covenant proposals are doing from the Anglo-Catholics. The net result could be to leave the Church of England ecumenically isolated.

Ironically the impetus that led to the proposals for a covenant sprang from the failure in 1972 of the scheme for Anglican/Methodist unity when it failed to gain acceptance by a sufficiently overwhelming majority in the Church of England's general synod. The fear now is of a repetition of that sad and frustrating episode.

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REFUGEE AND FOOD AID AREAS OF
PRIORITY CONCERN FOR CICARWS

Beirut (EPS) - The increasingly serious problem of refugees, the possibilities for effective preparatory work to cope with natural emergencies and disasters and the deteriorating world food situation were some of the main topics discussed at the recent meeting of the World Council of Churches' (WCC) Commission on Inter-Church Aid, Refugee and World Service (CICARWS) held in Beirut, Lebanon, recently.

The choice of the Lebanon as the venue for the meeting had been "a great boost for the morale of the churches in the area" the 25 CICARWS Commissioners were told at the end of their six-day meeting. They had reviewed the Commission's world-wide relief and development work, as well as learning at first hand some of the complexities of the situation in the Middle East.

Singling out priority areas for action the Commission considered the increasingly serious problem of refugees displaced by conflict and fear, in particular the estimated 2.3 million refugees in Somalia, and the possibilities for effective preparative work to cope with predicted natural emergencies and disasters.

The deteriorating food situation for much of the Third World was underlined heavily, and later in the year, CICARWS will be receiving a consultant's report on the use and abuse of food aid.

A one-day consultation with Orthodox and Protestant religious leaders from the Middle East region, prior to the Commission meeting had enabled an exchange of views on the role of Christians in the area, and the ways that the Church's witness has to relate to modern conditions.

EPS

SUPPORT PEOPLE'S STRUGGLES SAYS
NEW LIFE STYLES SEMINAR

Gallneukirchen, Austria (EPS) - Churches have been encouraged here to support existing networks involved in people's struggles; to publicize the demands of people's movements against national and international militarism, and to continue to examine the conditions of a New International Economic Order.

The challenge emerged from a final report of a consultation held recently on new life styles organized by the World Council of Churches' (WCC) Commission on the Churches' Participation in Development (CCPD). This last in a series of such consultations begun in 1975 also called, in particular, for churches as institutions to examine patterns in their own lifestyle, their salary schemes, methods of investment, and their total financial and administrative management.

Some 25 people from 17 countries took part in this final consultation of the series.

EPS

SOUTH AFRICAN YOUNG PEOPLE CONCLUDE
"PILGRIMAGE OF HOPE"

Geneva (EPS) - "We believe that the power of the risen Christ can bring freedom and reconciliation to all people in our land" says a message to the people of South Africa from the 144 young South Africans who took part in the recent "Pilgrimage of Hope" of the South African Council of Churches (SACC)

The "Pilgrimage of Hope" idea sprang from the visit in July 1979 of Bishop Desmond Tutu, general secretary of the SACC, to a World Council of Churches' (WCC) Faith and Order meeting held at the ecumenical community at Taizé (France). Bishop Tutu had what he regarded as a vision - a vision of 144 young South Africans (symbolic of the 144,000 mentioned in Revelations 7) playing, praying and "roughing" it out together at Taizé as an earnest of the non-racial South Africa of the future.

The 144 young people between 18-30 years old, who took part in the "Pilgrimage" included 69 Africans, 11 Indians, 27 coloureds and 37 whites. They were led by Bishop Bruce Evans, Anglican Bishop of Port Elizabeth. They represented all of the SACC member churches, some Pentecostal groups, and the Roman Catholic Church.

The group acknowledged that "after four weeks of sharing accommodation, of eating, talking and worshipping the Lord together, many of our differences have not been resolved". They add, however, that they are "convinced of the evil of the racial policies of our land and the desperate need for them to be changed as soon as possible".

The group visited Israel, France (Taizé) and Switzerland during their four week pilgrimage. During their time together they determined to become involved in the struggle for rights in their land in such areas as resettlement, education, unemployment, violence/non-violence discussion, conscientious objection, racism in the church, the church and liberation, and the issues involved in civil disobedience.

Their message to the people of South Africa contains a number of challenges. They say: "As young Christian pilgrims of hope, torn apart by so much in our society which leads to violence and despair we nevertheless affirm our belief that the power of the risen Christ can bring freedom and reconciliation to all people in our land.

"WE CALL upon all who suffer, both black and white, to be united and reconciled in Christ and with one another that upholding one another we may achieve freedom and justice.

"WE URGE the church to be united in its efforts to fearlessly preach the truth and to work for justice and peace for a non-racial South Africa.

"WE ALSO URGE the White Dutch Reformed Churches (Afrikaans) not to separate themselves from their fellow Christians, so that they too may be part of the salvation process.

"WE ALSO recognize that it is still within the power of the South African Government to diffuse tension and violence by dismantling the structures of injustice, homeland policies and other oppressive legislation based on race and so provide equal opportunities for all men, in all spheres of our land.

(more)

"WE CHALLENGE all young people to examine their values and priorities in the light of the Gospel and to become actively involved in the process of change.

"WE URGE you to be daring in taking just stands and to support and care for those who are victimized.

"WE CALL YOU to a simple life-style within a secular society, unselfishly sharing with the poor of the land.

"WE AFFIRM the truth of the Gospel message, that it is possible for all people to find their unity in Christ - that all artificial barriers will fall down and that we will be able to talk, to learn, to love and understand one another. As pilgrims of hope we commit ourselves to work for righteousness and justice in a future non-racial South Africa."

EPS

HUNGARIAN CHURCH LIFE FEATURED
ON NATIONAL TV

Budapest (EPS) - "Hungarian Christianity holds a particular and important place in contemporary Hungarian society", said Bishop Dr Tibor Bartha, President of the General Synod of the Reformed Church in Hungary, in a one hour television programme transmitted recently by the Hungarian TV service during the main evening programme. The Bishop introduced the life of the church and its international activities. Viewers were familiarized with the Reformed Church in Hungary through a service, the theological College of Debrecen, and other scenes from church life.

Bishop Bartha emphasized the social responsibility of churches in Hungary. Believers stick to their faith, and practice it regularly, he said. At the same time they are not introverted but open to the common problems of the people. This is partly a historical tradition, for Hungarian Protestantism has played a progressive, social role during past centuries. It is also, however, motivated by the realization that the Church continues the example set by Jesus Christ of serving man to the glory of God.

Various church personalities also took part in the programme including: Dr James I. McCord, President of Princeton Theological Seminary, USA, and President of the World Alliance of Reformed Churches (WARC), Bishop Dr Karoly Toth, President of the Christian Peace Conference (CPC), one of the Vice Presidents of the WARC. Filaret, Metropolitan of the Russian Orthodox Church in Kiev, President of the Continuation Committee of the CPC, Dr Edmond Perret, General Secretary of the WARC, and the Rev. Andrew Hamza, a Hungarian Reformed Church minister in the USA.

EPS

NEW STEPS FOR WOMEN
IN MINISTRY

Geneva (EPS) - "Decades of silence in service behind them and now the opportunity to give voice". This was the reaction of World Council of Churches' (WCC) staff-person Connie Parvey on learning the news that the United Methodist Church (UMC), USA, had elected a woman bishop and that the Anglican Church in Kenya had ordained its first woman priest.

The UMC at its North Central Jurisdictional Conference in Dayton, Ohio, on 17 July elected Dr Marjorie S. Matthews, 64, of Traverse City, Michigan, as bishop on the 29th ballot. Dr Matthews described her reaction to the election as "comparable to being the first woman on the moon".

In Kenya, the Rev. Lusia Okuthe, 51, a deaconess since 1976, was ordained to the priesthood by Bishop Henry Okullu, at a special ceremony in Kisumu. According to Bishop Okullu, a member of the WCC's Central Committee and Bishop of Maseno South, Mrs Okuthe is the first black African female Anglican Church priest south of the Sahara.

In talking to EPS about the developments, Dr Parvey, director of the WCC's study on Women and Men in the church, said: "What struck me is that both women are over 50. Decades of silence in service behind them and now the opportunity to give voice. They both, once more, underline this dawning of a new time when women and men in ministry will mutually empower one another in authority and servanthood.

"I like the analogy that the new Bishop Marjorie Matthews gives to walking on the moon. It's a different space, but you still have to put one foot in front of the other. You don't just stand there".

EPS

BAPTIST WORLD ALLIANCE ELECTS
NEW OFFICERS

Toronto (EPS) - The Rev. Gerhard Claas, Baptist World Alliance (BWA) associate secretary for Europe and former German Baptist executive, was elected as the organization's new general secretary at the recent 14th Baptist World Congress in Toronto, Canada.

More than 20,000 Baptists from around the world celebrated 75 years of fellowship in what was described as "a new era of internationalization for the BWA". Long-time Baptist observers noted that previous Congresses had been dominated by North American and Europeans, but this was not the case in Toronto. Official delegates attended from more than 85 countries.

Duke K. McCall, president of the Southern Baptist Theological Seminary in Louisville, Kentucky, USA, was elected president of the Alliance for a five-year term.

EPS

CHURCH HARMED BY COPTIC AMERICAN
ASSOCIATION, SAYS SHENOUDA

Cairo (EPS) - In a public statement Pope Shenouda III, Head of the Coptic Orthodox Church, has said that the church "strongly objects to the behaviour, writings and harassment" caused to Egypt by an association, based in the USA, called "The Coptic American Association" and by what has been published in their magazine "The Copts".

Pope Shenouda said that the church has been harmed by the Association and that its writings are against the principles of the church, its spiritual life, its known patriotism and love for Egypt, and its loyalty towards its rulers, as well as its long national history".

The Coptic leader went on: "We declare that this Association does not at all express the church's point of view, but is completely contradictory to it".

The Association has made serious allegations against the Egyptian Government concerning the persecution of Copts in that country. The Coptic population numbers some five million.

Pope Shenouda states: "Our churches and their magazines in Egypt and abroad follow a spiritual way totally different from that of the Association". He also called on Coptic churches in Egypt and around the world "not to accept what this Association publishes and to refrain from dealing with it".

EPS

UGANDAN CHURCH RECOMMISSIONS
CLERGY

Kampala (EPS) - An all Clergy conference to recommission Church of Uganda pastors and to urge them to "bring back to the Lord the people of Uganda and to revive in them love and justice lost during the past eight years" was held at Makerere University, Kampala, recently. It was attended by some 1,300 clergy from all the church's 17 dioceses. The Archbishop of Uganda, the Most Rev. Silvanus Wani, appealed to other religious denominations, many of whom were represented as observers at the conference, to join hands with the Church of Uganda in her attempts to restore a peaceful and human life to every Ugandan.

EPS

EVANGELISTIC CAMPAIGN IN
EASTERN EUROPE

Sydney (EPS) - Dr Alan Walker, the Australian director of World Evangelism for the World Methodist Council (WMC) visited the German Democratic Republic, Hungary and Tallin, in the Soviet Union, last month for a series of evangelistic meetings. The meetings in Tallin, the capital of the Estonian Soviet Socialist Republic were the first series of evangelistic meetings, led by a foreign visitor, to have been permitted and the state allowed the largest Lutheran churches in the country to be used for the mission. Over 2,500 people packed the 13th Century St. Olavs' Church for the opening meeting.

EPS

PACIFIC CHURCHES RENEW CALL
FOR NUCLEAR FREE AREA

Suva, Fiji (EPS) - "Deep frustration and disappointment for the continuing flagrant disregard by the strong nations for a clearly stated will of Pacific people for a nuclear free Pacific" have been expressed by the Pacific Conference of Churches (PCC) in a recent communication with the United Nations.

The PCC's letter drew particular attention to a recent French neutron bomb test which, it says "seems to confirm that France intends to continue in its dangerous and selfish nuclear testing programme."

EPS

ECUMENICAL COOP NEARS FIVE MILLION
DOLLAR INVESTMENT

Geneva (EPS) - Share capital in the Ecumenical Development Cooperative Society (EDCS) is now approaching the US\$ 5 million mark a recent meeting of the organization's board was told. The EDCS, often called the church world bank, now has 135 members/share-holders from the six continents, 40 per cent from the Third World. The aim of the EDCS is to make invested church money available in soft loans to the poorest of the poor and their development projects.

The board heard that the organization is now near self-reliance administratively - enabling it possibly to declare a modest dividend at the end of 1980. It is now involved in projects in India, Ecuador, Peru, Cameroon and a new one in Turkey reaching thousands of small bee farmers.

EPS

STUDENTS LOOK AT ETHICAL
CHALLENGE IN THE 80s

Geneva (EPS) - A visit to the Centre for European Nuclear Research (CERN) and a meeting with migrant workers in Geneva illustrated the extremes of ethical challenge for participants in a student workshop held recently in the Ecumenical Institute of Bossey.

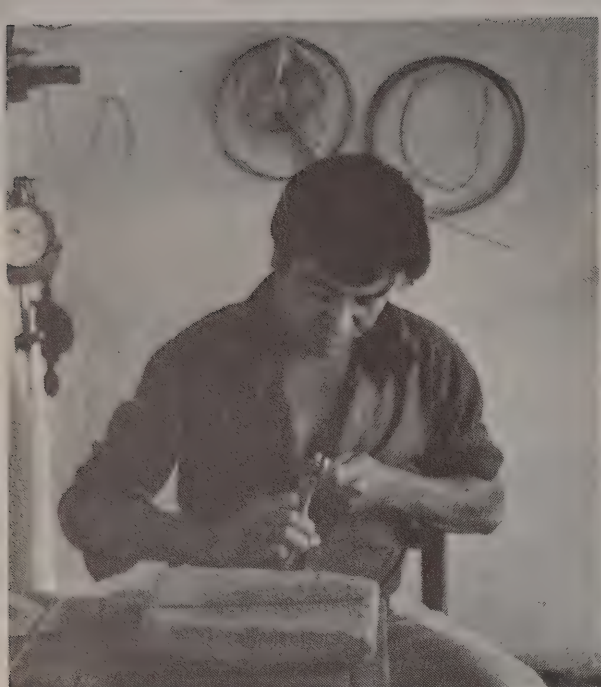
The workshop had as its theme "Seek first the Kingdom and Justice of God - Towards an Ecumenical Ethic in the 80s". It was attended by some 45 students from 28 countries and was jointly organized by the Bossey Institute, the World Student Christian Federation (WSCF) and the World Council of Churches' (WCC) Programme on Theological Education (PTE).

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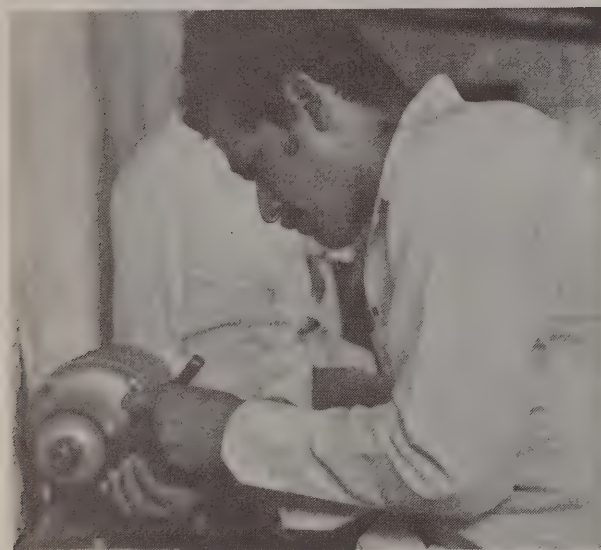




2487



2489



2488



2490



ECLOF, the Ecumenical Loan Fund, finances church related projects in many parts of the world. In 1979-89 projects were funded.

(2487/8/9) Jewellery workshops in Mexico. Some seven per cent of ECLOF loans are with workshop type projects.

(2490/6/7) An appropriate technology project in Guatemala visited by the local ECLOF committee.

National ECLOF committees are charged with the administration and circulation of available funds in their respective countries.

(2491) On her way to the market - a typical scene from Ecuador.

(2492) A typical market scene from Ecuador. The church dominates the central square.

(2493) Tailoring is public work - and man's work in Ecuador.

(2494) Stunted maize hit by drought conditions 2000 metres up in Ecuador.

(2495) Mountainous terrain at some 3,000 metres poses particular problems for the poor subsistence farmers of the Ecuadorian highlands.

Photos: Turnbull/WCC

Front page: Crops on offer in an Ecuadorian market.



2494



2495





2498



2499



2500

The Thai/Kampuchea border is a continuing hot-spot on the world scene. Thousands of refugees from Kampuchea linger in camps within reach of military incursions. (2498) The Church of Christ in Thailand (CCT) is administering aid to the area sent by the world's churches through the WCC. (Photos: Nielsen/WCC)



2501



2502

(2499) Families group round for food. (2500) Bamboo shelters - home for thousand of Kampuchean. (2501) The WCC/CCT programme is providing water wells to reduce the need for transported water. (2502) Schooling occupies time for some of the refugee children.

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FULL AGENDA FOR WCC's
CENTRAL COMMITTEE

Geneva (EPS) - The arms race, threats to peace, the struggle against racism, and the church and the poor are some of the subjects to be discussed by the upcoming meeting of the World Council of Churches' (WCC) Central Committee.

Made up of more than 130 members, representing the 295 member churches of the WCC in more than 100 countries, the decision making Central Committee meets from 14-22 August in Geneva. The last meeting of the Committee was in January 1979 in Jamaica.

On the agenda are reports and recommendations from three international conferences organized by the WCC during the last 12 months, about which the Central Committee will have to respond.

The first of these was the "Faith, Science and Future" conference held in Boston, USA, in July 1979. In a document presented at that meeting, entitled "Science for Peace", was the demand that the churches oppose the arms race, particularly where this involves nuclear weapons; inform their publics about the dangers of nuclear conflict, and stimulate and sustain all efforts made towards disarmament by churches, states or action groups.

Another of the international conferences was that on racism held in June this year in the Netherlands. This recommended that the WCC's Programme to Combat Racism should be strengthened in the 80s and that the Special Fund should be maintained without change to the criteria by which grants are made to groups struggling against racism. It also suggested that the churches should be encouraged to intensify their struggle against all forms of racial oppression and above all against apartheid in South Africa and Namibia.

Finally, the World Mission Conference, which brought together some 600 participants last May in Melbourne, Australia, strongly suggested that the churches should deliberately align themselves, both by their words and by their actions, on the side of the poor. "The church and the poor" will be a central theme of discussion and reflection for this meeting of the Central Committee. Various studies undertaken by the Commission of the Churches' Participation in Development (CCPD), the questions from Melbourne and the first conclusions of a study on "the ecumenical sharing of resources" are some of the steps taken by the WCC to bring the theme to the attention of the churches. The theme suggests that churches and Christians should side with the poor by committing themselves to sharing and justice in place of "hand-outs" and exploitation.

The Central Committee will also consider world developments and areas of tension which are of particular concern to the churches. These will be first considered by the WCC's Executive Committee, meeting in Geneva, 11-13 August, and are expected to include reports on the situation in South Korea, the Middle East and Jerusalem as well as Latin America (Bolivia and El Salvador) in particular.

(more)

One special event which will make this meeting of the Central Committee unique will be the 80th birthday celebration of the Rev. Willem A. Visser't Hooft, the honorary president of the WCC. Dr Visser't Hooft was the general secretary of the "WCC in formation" from 1938 to 1948 and general secretary from its creation in 1948 until 1966.

This meeting will also be the occasion for the Central Committee to review the programmes and activities of the WCC, to adopt the budgets and to take administrative and personnel decisions. The next meeting is expected to take place 17-26 August 1981 in Dresden in the German Democratic Republic.

EPS

STUDENTS EXPRESS CONCERN ON WORLD ISSUES

Turin, Italy (EPS) - The arms race, the coup in Bolivia, and the arrests of students in the Philippines - these were the three major topics of a meeting held at Agape, Turin, Italy, 18-26 July 1980. The meeting attended by 93 people from 17 countries was sponsored by the Ecumenical Centre of Agape and the Europe Region of the World Student Christian Federation (WSCF). The theme was a theological study on the New Humanity.

In an "appeal to all Christians of the world" the participants described the arms race as a "criminal waste of raw material, labour, intelligence and wealth". Condemning the production of arms that can only lead to "the scrap heap or to death" the meeting encouraged all people to protest against organised destruction and struggle for peace. Participants concluded by stating that Christians should "destroy" the complicity with power of which church institutions are "in different ways prisoners". "The Gospel declares that humanity and earth could be the place of freedom, equality and fraternity if we only believed in it", said the participants.

In a letter addressed to the Bolivian Embassy in Rome, the participants condemned the recent events in that country and demanded a restoration of fundamental democratic rights, an end to oppression, torture and political assassinations and the liberation of all political prisoners in the country.

The participants also sent a letter to President Ferdinand Marcos of the Philippines, expressing concern at the arrests in May and June of students including members of the Student Christian Movement. The consultation asked the Philippine head of state to put an end to this type of arrest, and to search and seize orders and to release all the students who have been arrested as well as to restore the autonomy of the representative student councils in the university.

EPS

BRITISH CHURCH LEADER
VISITS WCC

Geneva (EPS) - The three-day visit to the Geneva headquarters of the World Council of Churches (WCC) by Dr Kenneth Greet, 29-31 July, was the first occasion that a President of the Conference of the UK Methodist Church had visited the WCC during the one-year term of office.

Celebrating the occasion Dr Philip Potter, general secretary of the WCC, himself a Methodist, said that the visit gave him the "opportunity of trumpeting about the dear old Methodist Church's contribution to the ecumenical movement".

Dr Greet is, in addition to President also Secretary of Conference, the highest executive officer in the Methodist Church in Britain, and chairman of the Executive Committee of the World Methodist Council, as well as being one of the prime movers behind the recently published Covenant for Unity involving five British churches. He came, therefore, to the Ecumenical Centre, a confirmed ecumenist. He explained to WCC staff how in connection with this covenant he saw the Methodist Church as a bridge between the Church of England and the United Reformed Church especially in the issue of episcopacy. He described the present time as "a sticky moment" but believed there was a possibility of success.

In a meeting with senior executives of the WCC Dr Greet sounded out the participants by explaining the four emphases on which he would be concentrating during his term of office. These were: a renewed interest in preaching; social and political concerns; ecumenism, and the recruitment of both candidates for the ministry and new church members. "Decline in church membership", he said, "is not inevitable".

In reflecting on the British scene Dr Greet said he believed that the end of this year will be a crucial time for mobilizing Christian support for a concerted approach to the British government on disarmament. Ways and means of doing this in the most effective way was the subject of discussions with the executives of the Churches Commission on International Affairs (CCIA).

During his visit Dr Greet had the opportunity to meet and discuss current issues with all the major programme areas within the WCC work.

EPS

TAIWAN REJECTS APPEAL OF
CHURCH LEADER

Taipei, Taiwan (EPS) - An appeal against the seven-year sentence on the Rev. Kao Chung-Ming, general secretary of the Presbyterian Church of Taiwan has been rejected by the Taiwan National Defence Ministry. Also rejected were appeals made on behalf of four others sentenced at the same time as Kao Chung-Ming.

All five were accused of harbouring Shih Ming-Teh, general manager of the now-banned "Formosa" magazine, following incidents growing out of a public demonstration for human rights on 10 December 1979, in the city of Kaohsiung. Shih Ming-Teh is now serving a sentence of life-imprisonment.

EPS

REPRESSION OF CHRISTIANS
CONTINUES IN KOREA

Geneva (EPS) - The Rev. Im Ki-yoon, a Methodist minister in Pusan, South Korea, has died in prison in that country. A victim of the current military oppression throughout South Korea Im Ki-yoon was arrested on 19 July. He was known to have been unconscious on 20-21 July and is now reported to have died on 26 July.

Mr Im Ki-yoon is only one of many Christians who have suffered and continue to suffer in the current ferment in South Korea. On the 17 July three Protestant ministers were among a total of 21 people arrested in Seoul, the capital. They are Kim Sang-gun, Cho Nam-gi and Kim Yong-bok. The others arrested at this time included university professors, lawyers and journalists.

It is also reported that soldiers, with fixed bayonets and military vehicles are standing guard outside of Christian buildings in Seoul.

In a telegramme from Korea late last month it is stated that "military's goal is not eradication of corruption, though this is widely published, but the elimination of the democratic people. Rumours about torture and whereabouts are spreading everywhere, but nothing can be confirmed since nobody is allowed to meet any prisoner".

It is also reported from the United States that several organizations including Christian movements are preparing to send missions to South Korea in order to observe the trials and to investigate violations of human rights.

EPS

WCC REPRESENTATIVE REPORTS
CHURCHES UNDER PRESSURE IN BOLIVIA

Geneva (EPS) - Representatives of both the Roman Catholic and Methodist churches in Bolivia were "tremendously appreciative" and "deeply moved", by the visit of a World Council of Churches' (WCC) representative to their country shortly after the recent coup.

Mrs Jan Rocha, of the Committee on Human Rights of the Southern Cone of the Archdiocese of Sao Paulo, visited Bolivia, 24-29 July. In addition to representing the WCC, Mrs Rocha also went on behalf of Cardinal Paul Evaristo Arns of Sao Paulo, and the British Council of Churches.

During her visit Mrs Rocha had talks with Bolivian RC Archbishop Jorge Manriques, Bishop Zacharias Mamani of the Methodist Church and with leaders of the permanent assembly for human rights.

In spite of considerable duress and a temporary detention Mrs Rocha visited the mine regions where most miners are still on strike and holding out against the armed forces. She noted that in the area many soldiers have deserted as they are not willing to fire against their own people.

Mrs Rocha reports that both the Roman Catholic Church and the Methodist Church are under great pressure. The Archbishop's life has been threatened.

(more)

An outspoken statement issued by the Archbishop for reading in all churches on 20 July was later modified and distorted by the government-controlled press.

The Papal Nuncio in La Paz, who according to US reports has given asylum to the former President, Mrs Lydia Gueiler Tejada, has demanded information about 11 Roman Catholic priests who have disappeared in raids on parishes since the 17 July coup.

It is also known that a number of Methodist Church members have been arrested and that the Evangelical Methodist College was invaded by paramilitary units on 28 July.

Messages, expressing both "support" and "deep concern" have been sent by Dr Konrad Raiser, deputy general secretary of the WCC to the Evangelical Methodist Church in Bolivia, the only member church of the WCC in that country, to Archbishop Jorge Manriquez, and to Cardinal Maurer, the president of the Bolivian Episcopal Conference. In the name of the WCC the message reads: "receive our prayer and ecumenical fraternal solidarity in these difficult times for the Bolivian people. May the Lord guide you and your church in its witness and testimony faced with the present imposed situation".

EPS

INTERNATIONAL PRIVILEGES EXTENDED IN KENYA TO AACC

Nairobi (EPS) - The Kenya Government has recently signed an agreement with the All Africa Conference of Churches granting the AACC international functional privileges.

These privileges include the establishment of AACC's headquarters in Nairobi from where the organization will operate in Kenya and in other countries of Africa; concessions to the AACC's General Secretary, the Associate General Secretaries and Departmental Directors and Executive staff employed by AACC to serve in Kenya or those who are based in Kenya for assignment to other countries of Africa.

Other privileges granted by the Government are:

- Income Tax exemption
- National Service exemption
- Duty and Sales Tax exemption on vehicles, materials and equipment to be imported by AACC
- Exchange control facilities as are granted technical assistance personnel
- Exemption to AACC officials and their dependants from provisions covering the registration of aliens, employment permits and dependant's passes.

The Minister for Foreign Affairs, Dr Robert Ouko signed on behalf of the Kenya Government while the Rev. Clement Janda, the AACC's Associate General Secretary in charge of personnel and administration signed for the organization.

EPS

A THOUSAND YOUNG METHODISTS FROM
47 COUNTRIES CHALLENGE THE CHURCHES

Truro, UK (EPS) - Some one thousand young Methodists from 47 countries have called on the World Methodist Council (WMC) and various church bodies to set up "the necessary administrative machinery to enable young people to offer one year of their lives in full-time mission, evangelism and ministry".

In a message issued on 29 July at Truro, at the first large international youth conference organized by the WMC, they also asked for "a change in all our lifestyles, values and social structures to bring about a re-distribution of the world's resources". They continued, "All share responsibility for this but especially the affluent nations".

The eight days of the conference spent living in tents, sharing Bible studies, attending seminars on more than 20 subjects, listening to the witness of Christian leaders from the various continents, led the young people to challenge others to receive God's friendship, and "seek God's will for a world of justice and peace and wholeness".

The message from the young people also said: "We have considered the horror of nuclear holocaust and passionately call for commitment to non-violent means of change".

Part of this conference was held where John Wesley, the founder of Methodism, preached to crowds of tin miners some 200 years ago at Gwennap Pit.

Commenting on the event Dr Alan Walker, WMC's director of world evangelism, said: "I believe this was the most significant event yet in the 'Mission to the 80s' programme.

EPS

METHODIST MINISTER TO BE
CHURCH OF ENGLAND BISHOP

London (EPS) - A British Methodist minister who is also a Bishop in the Church of South India (CSI) has been named as the Assistant Bishop of Newcastle from September this year.

Bishop Kenneth Gill spent 22 years with the Methodist Missionary Society and was consecrated a Bishop in 1972. He is the first Methodist minister to become an Assistant Bishop in the Church of England in Britain and the first CSI Bishop to have returned to the UK to a C of E appointment. His last appointment was as Bishop of the Karnataka Central Diocese in Bangalore.

EPS

UK PROPOSED NATIONALITY LAW CLASHES
WITH CHURCH VIEW

London (EPS) - Government proposals for a new British nationality law published 30 July fall short of conditions suggested a year ago by the Catholic Bishops' Conference of England and Wales and subsequently endorsed by the executive committee of the British Council of Churches (BCC) and by the Church of England's Board for Social Responsibility.

The government proposals would replace the present category of citizen of the United Kingdom and Colonies, by three categories of citizenship: British citizenship, with the right to live in the United Kingdom; citizenship of British dependent territories for those connected with them; and British overseas citizenship for the remainder (the largest category of whom would apparently be Chinese living in Malaysia).

Richard Zipfel, secretary of the Catholic Commission for Racial Justice, has pointed out that: The bishops had argued that no one at present a citizen of the United Kingdom and Colonies should have a nationality that was ineffective. But the granting of British overseas citizenship would in effect involve giving second-class citizenship to such people as East African Asians.

The bishops had argued that Commonwealth citizens already living in Britain should not lose any of the rights they at present enjoy. Under the government proposals such people would have two years within which to register as British citizens, after which they would have to apply for naturalization.

The bishops had argued that there should be a system of appeal against a refusal of naturalization or registration. This is not allowed for by the government's proposals.

The bishops had argued that anyone in Britain should thereby acquire British nationality regardless of race or cultural background. The government proposes that children born in Britain to parents neither of whom is a British citizen and neither of whom is free of conditions to stay (e.g. foreign students or workers) should not acquire British citizenship solely by having been born in the country.

The bishops had argued that "any new nationality law should state as a matter of principle that our national identity is multi-racial". This does not seem to be envisaged by the government proposals.

EPS

PLEDGE TO ACTION IN MISSION
BY SEMINAR PARTICIPANTS

Indianapolis, Ind. (EPS) - Some 40 participants in a five-day mission seminar held here at the end of July concluded the event by pledging themselves to seek individually ways to be involved in "significant global mission".

The signing of a covenant with each other and God came as the participants in a Christian Church (Disciples of Christ) seminar reflected on the need to stand with and support the poor and oppressed of the world.

The signers agreed to give themselves to "significant global mission -- through the power of prayer and committed actions, that God's love may be fulfilled in the creation", but left to each to decide what action to take.

The call for individual action was a response to major presentations by Dr Julio de Santa Ana, the Uruguayan director of the Commission on the Churches' Participation in Development (CCPD) of the World Council of Churches (WCC) and Dr Eugene Stockwell, Associate General Secretary of the National Council of Churches, USA.

Dr de Santa Ana, told the group that it is not enough for Christians "to give the message. It is crucial that action be coherent with the message".

In Latin America and other parts of the world, Christianity is suffering from a "credibility gap" because it "appears not to be a liberating agent but an agent of oppression.

"Christianity did not mean good news to the poor, but very bad news. It is difficult for the indigenous people and the blacks taken there as slaves to really believe the message of Christianity", commented Dr de Santa Ana.

He continued: "Christians must fight against the idolatry of law, money and oppression. The problem of idolatry is not outside but within the church. The biggest atheists are Christians who say but do not act on their belief, who live with idols but say they believe in the holy God".

Dr Stockwell said the loss of credibility is the result of "proclaiming a partial gospel. All too often the proclamation is unrelated to the context in which people really live and it does not challenge the structures which oppress people". He continued: "too often the "American way of life is identified with the gospel. That usually is seen as service to others, respecting the dignity of human beings and other virtues".

"We need to remind ourselves that the 'American way of life' also means racism, a nuclear arsenal and Vietnam", said the former Wall Street lawyer.

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WCC LEADER PROPOSES NEW PLAN
FOR 1983 WORLD ASSEMBLY

Geneva (EPS) - A major international assembly held every seven years is an "outmoded" focus for the relationship between the World Council of Churches (WCC) and its members, according to the Moderator of the WCC's top policy-making body who today proposed a plan which would alter significantly the next such worldwide event set for 1983 in Vancouver.

In his address to the opening session of the WCC Central Committee meeting here 14-22 August, Anglican Archbishop Edward Scott of Canada cited drastic changes in the Council's membership and an increasingly complex global situation as necessitating "a different kind of assembly" which would stress member church participation in the preparatory process.

"In the first two decades of its life", said the Canadian Primate, "holding assemblies every seven years provided a relatively adequate pattern of relationship" between member churches and the ecumenical body, formed in 1948. "But things have drastically changed", he said. Noting "almost unbelievable" growth in the size and cultural diversity of the Council's membership, increased world tension and dramatic advances in modern communications, the Archbishop underscored "the need for a continuing process of interaction and dialogue between the Council and its member churches... which means that the process of preparation for an assembly and the nature of an assembly needs to change".

If approved by the 140-member Central Committee, the new plan for the assembly preparation would

- request member churches to choose their delegates to the 1983 gathering by the end of 1981.
- request WCC staff to prepare by the end of 1980 a concise but comprehensive report of the work of the Council to be shared with member and non-member churches for their study and response
- request that an ambitious schedule of visits to member churches and other related bodies be arranged during the latter part of 1981 and throughout 1982 at which dialogue and discussion could take place around the staff report
- request that these individual or regional meetings be used to determine focal areas of common concern which, when brought together, could help determine the planning of a more detailed assembly agenda.

Throughout this process, Archbishop Scott stated, the WCC would "learn more about what is happening in the life of the churches" and would also have the opportunity to interpret its programme so that the work of the World Council is "more widely known and better understood".

(more)

While acknowledging that such a scheme would be "a demanding undertaking which would require the mobilizing of all the resources of the Council", the Canadian churchman termed the new process "exciting and creative" and one which would result in an assembly "more appropriate to the present situation".

EPS

RC ARCHBISHOP PROTESTS LIFTING OF CHILE ARMS BAN

London (EPS) - The British Government's decision to resume arms sales to Chile has brought a protest from Cardinal Basil Hume, Archbishop of Westminster. In a letter to Nicholas Ridley, Minister of State at the Foreign Office, the Cardinal stressed the importance of people not closing their eyes to the repression so many Chileans were now suffering, whatever the benefits of trade might be.

In view of the deterioration in the situation of human rights in Chile, he said I must seriously question the wisdom of lifting the embargo on arms sales.

Quoting recent reports from Chile of harassment of church activities and personnel, the Cardinal said he understood that in July 1980 alone over 1,000 people had been arrested and detained for varying periods of time.

"The security forces have assumed new draconian powers and the period of incommunicado arrest has been extended from five to 20 days", he went on. "I am also told the prolonged and sophisticated methods of torture have been introduced once again and that several persons have been killed".

EPS

DEATH OF LEADING ANGLICAN THEOLOGIAN

London (EPS) - Professor Geoffrey W.H. Lampe, Regius Professor of Divinity in the University of Cambridge 1971-79, died on 5 August, at the age of 67.

Professor Lampe was a leading Anglican theologian with special interests in ecumenical relations. He was a member of the World Council of Churches' Faith and Order Commission from 1964 to 1975.

In a tribute to Professor Lampe the Archbishop of Canterbury Robert Runcie, said that the Anglican Communion had lost "one of its most distinguished and influential theologians. He was not only an international scholar, he was a most loveable and large-hearted human being whose courageous and honest Christian faith shone through his learning and whole life".

EPS

WCC SEEN AS A SYMBOL OF
SEARCH FOR TRUE COMMUNITY

Geneva (EPS) - The celebrations and struggles that bind together nearly 300 member bodies in the community of the World Council of Churches provided the focus for WCC's General Secretary Dr Philip Potter's opening address to the council's 140-member Central Committee

Dr Potter summarized 18-months of activity since the last such gathering in Jamaica 1979, to illustrate how the church as a "whole community" witness to Christ in a world of "grasping avarice". He described the World Council as a "small enabling symbol" of what is going on in many places in the search for true community.

The general secretary detailed five processes through which the churches and the World Council seek to fulfil their common calling as: "community of communication", "community of faith", "community of sharing", "community of struggle for true human community", and "community of life and joy".

To illustrate the WCC as a community of communication Dr Potter pointed to the worldwide process of consultation on how churches might better combat racism in the 1980's. "The process marks a turning point in the life of the Council. Churches have been willing to expose themselves to each other and to the world in one of the most tragic blights on our common humanity which tests our credibility as a community of faith in Christ. The issue now being faced is not only how the World Council as such will respond to the challenge of racism in the 1980's, but rather how the churches themselves will do so in each place and in all places".

Community of faith is exemplified by the CWME meeting in Melbourne last May on "Your Kingdom Come", by the conference on "Faith, Science and the Future" at MIT in 1979, and by the varied studies of the Faith and Order Commission of the WCC about consensus statements on baptism, the eucharist and the ministry.

Community of sharing reflects "mutual interdependence" of all parts of the church, "universality above its various national identities", diversified decision-making centres throughout churches, confrontation with any opponents of justice for the poor or oppressed, increased educational efforts, improved mutual support between men and women in the church.

In the community of struggle for true human community, "we will not be bullied by those who attack us for giving our attention to controversial political issues", Dr Potter insisted, "either because they claim it detracts from the proclamation of the Gospel and search for church unity or because they feel afraid, indifferent or helpless".

"Necessity is laid upon us to witness to the Kingdom of God in these conflicts and to be instruments of God's reconciling word and act in Christ, deploying what one evangelist and social reformer called the ceaseless prayer for the power of persistence", he added.

(more)

The community of life and joy recalls a continuum of commitment to God "in this life and the next" as experienced through what the church has called "the communion of the saints" and also as expressed at present in people's movements, charismatic renewal groups, centres for laity, new songs and new liturgies for worship, "grass-root communities", and Christian witness that risks imprisonment, torture and death in reaching out to fellow human beings in need.

Dr Potter encouraged the Central Committee to choose a theme and strategy for involving member churches in the sixth Assembly in Vancouver 1983, while he reminded them that the WCC is a fellowship of churches based on "the conviction that human beings are bound together in the bundle of life" and on the faith that God as Father, Son and Holy Spirit sustain, humanize and interlock all persons in a sharing community and communion.

"As Christians we are conscious of a tension between the Christian community as we experience it to be in the world of human communities, and as we believe it in essence to be in the promise of God", he recalled.

"The tension is fundamental to our Christian identity. We cannot resolve it, nor should we seek to avoid it, for in the heart of this tension we discover the character of the Christian Church as a sign at once of people's need for fuller community and of God's promise of a restored human community in Christ", he concluded.

EPS

WCC EXECUTIVE COMMITTEE GIVES SUPPORT TO ABORIGINALS IN WEST AUSTRALIAN STRUGGLE

Geneva (EPS) - A special message of solidarity with the Aboriginal people of Noonkanbah, Western Australia, in their land rights struggle against Amax Oil Company and the West Australian government was sent yesterday (13 August) by the World Council of Churches Executive Committee meeting here.

A convoy of oil drilling equipment under heavy police guard forced its way onto the sacred grounds of the Noonkanbah people amid protests that led to over 50 arrests and mounting controversy.

In a cable to Kimberley Land Council chairman Jimmy Beiundurry, the WCC Executive Committee said it was "deeply concerned about arrests of Aboriginal people and enforced entry of oil drilling equipment into tribal lands at Noonkanbah by Amax Petroleum Ltd., and West Australian Government".

The cable of support, signed by Archbishop Ted Scott, moderator of the Executive Committee, promised "the solidarity of the international church community with the Noonkanbah people in their struggle as they try to protect tribal lands, sacred sites and spiritual heritage".

EPS

EUROPEAN ECUMENICAL SUMMIT
MEETING IN 1981

Geneva/St. Gallen (EPS) - The second European ecumenical encounter is planned for 15-21 November 1981 at Løgumkloster, Denmark, it has been announced in a joint communiqué from the Conference of European Churches (CEC) and the Secretariat of the Council of (Roman Catholic) Bishops' Conferences in Europe (CCEE).

The theme of the meeting has not yet been finalized, but, according to the communiqué, the occasion will probably be dedicated to common prayer for unity and "reflection on still outstanding difficulties".

This meeting in Denmark follows on the April 1978 ecumenical encounter in Chantilly, near Paris when some 80 representatives of Anglican, Orthodox, Protestant and Roman Catholic Churches of practically all the European countries, from the Atlantic to the Urals, took part.

EPS

CHRISTIANS AFFECTED BY
IRANIAN SITUATION

Geneva (EPS) - Miss Jean Waddell, former secretary to the Anglican Bishop of Iran, the Rt.Rev. H.B. Dehqani-Tafti, has been arrested in Iran on charges of "political activity and spying".

The announcement of Miss Waddell's arrest was made public by the British Ambassador in Tehran on Sunday, 11 August.

Miss Waddell (58), who was seriously injured when two gunmen attacked her in Tehran on 1 May, is a Scot serving with the Church Missionary Society (CMS). She was in Tehran, from her base in Isfahan, waiting for an exit visa. Allegations against her have been described by the CMS as "absolute nonsense". She is described as sympathetic and understanding towards the Iranian people, and had shown a remarkable attitude of Christian love and forgiveness in face of the attack upon her and had expressed compassion towards her attackers.

Another sign of the continuing unstable situation is the return to the United States of all remaining United Presbyterian Church missionary personnel serving in that country. They were advised by Iranian government officials that it would be unwise to stay in Iran at the present time. The reason given by the Iranians was the continued instability of relationships between Iran and the USA.

A spokesman for the religious Salesian Order in Rome said on 10 August, that it has received a report from Tehran that the Iranian government wants all the approximately 150 Roman Catholic priests and nuns to leave the country within a month. The spokesman was quoting from a telephone conversation on 9 August with the Rev. Alfredo Picchioni, vicar general of the Catholic dioceses of Tehran.

EPS

ANGLICAN BISHOP OF EUROPE
APPOINTED

London (EPS) - The Rt.Revd. John Satterthwaite (54), the present Bishop of Fulham and Gibraltar has been named this week as the first Bishop of the new Anglican diocese of Europe.

The Bishop, who was General Secretary of the Church of England Council on Foreign Relations (1959-70) and General Secretary of the Archbishop's Commission on Roman Catholic Relations (1965-70) is among other things an honorary canon of the Old Catholic Church of Utrecht.

Even prior to the Reformation there were English congregations in Europe. In 1633 they came under the jurisdiction of the Bishop of London.

Today, because of the European Common Market, the number of English speaking residents of Europe has reached an all-time high - an estimated 250,000. There are now 180, sometimes tiny, self-supporting English-speaking congregations scattered throughout 40 countries. There are also chaplaincies in Turkey, Morocco, the Canary Islands, and Madeira.

These congregations are pastored by about 200 priests.

The decision of the General Synod of the Church of England in February to create the European diocese has the effect of transferring jurisdiction from the Bishop of London to the Archbishop of Canterbury. The Bishop of the new diocese is to be a member of the English House of Bishops and representatives of the diocese will have a place on the Church of England General Synod.

EPS

SWEDISH COUNCIL SHOCKED
BY BOLIVIA

Stockholm (EPS) - The Swedish Ecumenical Council representing all Swedish churches has sent a message to the new Bolivian President, General Luis Garcia Meza, saying they are "shocked at the brutality and the anti-democratic methods used by the regime".

The cable, signed by Archbishop Olof Sundby, chairman of the Council, Bishop Lars Carlzon and Gösta Hedburg, vice-chairmen, and Hubertus Brandenburg, Bishop of the Roman Catholic Church in Sweden, also expressed "deep concern about recent developments in Bolivia" and declared the council's "solidarity with view-points expressed by the Bolivian Church". The council's cable, in addition, appealed for the re-establishment of democratic rule and respect for human rights.

EPS

SOUTH AFRICAN CHURCH PEOPLE
MEET GOVERNMENT LEADERS

Pretoria (EPS) - Relations between the South African Council of Churches (SACC) and their government's leaders are clearer as the result of a two-hour discussion on 7 August between 26 church leaders and the South African Prime Minister, his defence chief and seven cabinet colleagues.

The prime minister, Mr Pieter Botha, and his party, including General Magnus Malan, head of the South African Defence Force, agreed to meet the church leaders in a day-long discussion later this year. This would be continuing the talks which began at this meeting when each side presented their respective points of view.

Bishop Desmond Tutu, general secretary of the SACC, described the meeting as cordial and open.

The SACC, umbrella body for 14 churches, is staunchly anti-apartheid, but does not include the pro-government Dutch Reformed Church, main faith of the ruling Afrikaners.

Prime Minister Botha declared his willingness to improve the lot of all South Africa's people but refused to consider black majority rule or one-man-one-vote principles in the meeting that dealt with current unrest, race laws and political detainees.

June 1980 marked the worst disturbances in South Africa since 1976, and stormy relations between church and state deteriorated even further with the withdrawal of Bishop Tutu's passport as he was about to leave for Europe.

The church leaders stressed that no peace could be expected without fundamental changes and recalled that this meeting marked the first anniversary of a speech by Mr Botha in which he called on South Africans to "adapt or die".

The church leaders were invited to visit an operational area of the defence force on the Namibian border to see work that was "more than just killing people".

Members of the SACC delegation said other points in the discussion were abolition of racially discriminatory laws, uniform education for all population groups, a common citizenship for all South Africans, the abolition of resettlement programmes, detention without trial, bannings and withdrawal of passports.

The meeting, which began with a prayer, promises improvement in a long period of severely strained church state relations that culminated in a charge by Mr Botha last May, that the SACC was financing unrest in the country. That charge was angrily rejected by the church body which is becoming more and more symbolic of a quest for justice and peace as confrontations threaten to escalate in South Africa.

BOGOTA MINISTER ARRESTED
IN FLOOD PROTEST

Bogotá (EPS) - The Rev. Alfredo Torres, Communication Secretary for the Latin American Council of Churches (in formation) was among 300 people arrested here recently during a demonstration protesting at the lack of government action over the plight of people caught up in bad flooding last November.

Mr Torres was held for 46 hours and charged with being "the intellectual author of the protest movement". He became involved in the people's struggle soon after the flooding which breached the banks of the Bogotá river and inundated some 26 areas of the city. Mr Torres organized the association of flood victims of Bogotá which counts some 1,000 affiliated families. The protest demonstration was staged because of the failure of the government to fulfil its promises to help the flood victims.

In a letter to the government drawing attention to the incident Mr Torres points out the violent form of arrest as well as the torture carried out on him and what he saw other prisoners suffering. The government has replied saying it has passed Mr Torres's letter to the Defence Minister to study and rectify the situation.

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WCC's CENTRAL COMMITTEE LOOKS
AHEAD TO 1983 WORLD ASSEMBLY

Geneva (EPS) - "Jesus Christ - the Life of the World" was chosen as the theme for the World Council of Churches 1983 Assembly in Vancouver at this year's meeting of the Council's Central Committee.

This theme follows in the line of two previous assemblies - 1954, Jesus Christ - the Hope of the World, and 1961, Jesus Christ - the Light of the World.

Following the lead given in his opening address by the moderator of the Central Committee, Archbishop Edward Scott of Canada, the committee found itself already under the shadow of the next Assembly. Plans were approved for greater than ever participation by member churches in assembly preparations. A first step in that process will be the early selection of some 900 delegates, no later than September, 1981. A Preparations Committee for the Sixth Assembly was appointed and ready to begin its work, under the leadership of Ms Pauline Webb from Britain.

If member churches follow the guidelines approved for seat allocations, official participants could include up to 31 per cent women and 26 per cent young people. The Assembly, on the campus of the University of British Columbia, will be the second such to be held in North America since the WCC was created in 1948. Evanston, Illinois was the site for the second Assembly in 1954.

The WCC's General Secretary, Dr Philip Potter, in his address focussed . . . on the World Council as a community of churches. We are bound together, he said, by what we share and believe, celebrate and communicate with each other, always for the sake of the true human community that the Gospel demands. Dr Potter's theme was reflected constantly in the total work of the Central Committee, from its concern for the church and the poor to its declarations on the pressing public issues such as nuclear disarmament.

The issue of church and poor was a major focus for this Central Committee. In an animated address, Metropolitan Geevarghese Mar Osthathios of India challenged the WCC and its member churches to go beyond "resolutions and pious words of comfort". The Indian Orthodox church leader spoke as part of a presentation entitled, "Towards a Church in Solidarity with the Poor", the culmination of a five-year study conducted by the Council's Commission on the Churches' Participation in Development (CCPD). The CCPD study has identified poverty as the major problem to be confronted as the churches seek to help those who struggle for justice and self-reliance, and has called the contrast between affluence and poverty "a cry unto heaven".

In receiving reports from three world consultations the Central Committee was exposed to the wide variety of the Council's activities. The Commission on World Mission and Evangelism presented its reports from the Conference on "Thy Kingdom Come" in Melbourne, and these were commended to the churches for their study and implementation.

The Conference on "Faith, Science and the Future" held in Cambridge, USA, last year, was also reported to the Central Committee. The most significant follow-up to this conference was the committee's decision to endorse a world-wide call to heads of governments for an immediate five-year moratorium on

the construction of new nuclear power plants pending further public evaluation.

The resolution also asked the Council's nearly 300 member churches to study all the energy-related recommendations adopted by last year's conference. The close vote on the moratorium issue - 46 for, 30 against, 12 abstentions - was part of a larger continuing debate about uses of nuclear energy for peaceful as well as military purposes.

A third major report was made on the world consultation held in the Netherlands in June 1980. This meeting concluded a long process of regional and national consultations on how the churches should respond to racism in the 1980s. The Central Committee noted that from this process the following issues emerge from this process. The all-pervasive and diverse nature of racism; the infection of the churches themselves with racism; and the interlocking of racism and political and economic domination.

Yet, said the committee, in the midst of a worldwide escalation of racism there are grounds for hope in "the progress being made by the oppressed towards their liberation."

As a result of the whole process of consultation the Central Committee reaffirmed the Programme to Combat Racism, and the continuation of the Special Fund under its present criteria, and commended to the member churches increased support for the PCR's operating budget, its Programme Project List and the Special Fund. Continued study is to be given to the issue of violence and non-violence.

1981 has been designated by the United Nations as the International Year of Disabled Persons the Central Committee adopted a number of proposals for action during the year. These include the very practical request that meeting places of church conferences, synods and assemblies should be chosen with due regard to accessibility for disabled people.

The Central Committee regretfully approved the termination of SOPEPAX, a joint programme between the WCC and the Roman Catholic Church. But need for continued sharing between the WCC and the RC Church in the areas of justice and service was affirmed by the committee which called for new forms of collaboration to be established as soon as possible.

Five new churches were added to the membership of the WCC at this meeting. They are the Tuvalu Church from the Central Pacific, the Church of the Province of Nigeria (Anglican), the Church of the Province of Burundi, Rwanda and Zaire (Anglican), the Anglican Church of Papua New Guinea, and the Asociacion - La Iglesia de Dios, Argentina. The withdrawal from the WCC of the Presbyterian Church in Ireland was noted with regret. This church was a founding member in 1939 and the committee hoped that it would be possible to continue to work together in our common witness to Jesus Christ.

In approving the work of the programme on Dialogue with Living Faith and Ideologies the Central Committee adopted and commended to member churches for study and action a series of recommendations on Christian-Muslim relations. These recommendations were drawn up by a group of Christians from some 40 countries who met in Mombasa, Kenya, in December 1979. With regard to the current "renewal" in the Muslim world the recommendations suggest that

Christians view the movement "with an open but discerning mind, and be encouraged to seek mutual encounter, communication and collaboration with Muslims in shared practical and spiritual concerns".

Financial matters proved to be less of a preoccupation at this year's Central Committee. However, while the "worst fears about the financial situation of the WCC have not materialized", serious challenges still have to be faced. The finance report cautioned that the WCC will remain vulnerable to movements in international currency exchange rates due to its "heavy dependence" on income received in non-Swiss currencies. In addition, a higher inflation rate in Switzerland "will inevitably increase the Council's costs over the next two years".

In the light of these uncertainties, all member churches are being encouraged to continue to support the work of the World Council "at realistic levels", the report concluded.

In a final press conference Dr. Potter summed up his feelings about the meeting by saying that "what we have been doing this week is trying to affirm life in all its dimensions". He elaborated by saying that this was not only life together in the ecumenical community but the debate on the rich and poor was about life and death. The nuclear power focus, he said, was a life and death issue, as was the North/South conflict and the conflict over race. They are all linked, said Dr. Potter, and are threats to our life as human beings.

The next meeting of the Central Committee will take place in Dresden, Democratic Republic of Germany from August 17 to 26, 1981.

EPS

SOVIET AND US CHURCH LEADERS MEET ON DISARMAMENT

Geneva (EPS) - Soviet and American church leaders have joined in warning of an increased risk of global war because of the arms race between their two nations.

After a conference in Geneva 23-25 August, eight USSR and nine USA church officials declared that the two superpowers were under "an urgent moral imperative" to scale down their nuclear arms.

In a resolution aimed at their own churches, they commended forums of co-operation such as education and exchange programmes, as a way to build support for detente and disarmament.

The 16 officials acknowledged that churches in the two nations made their prophetic witness in different ways and often spoke in different styles. But, they said, "we wish to affirm the present prophetic ministries of the churches in both the USSR and the USA".

They said their meeting had been held in a period of sharp deterioration in Soviet-American relations and in the context of increased international tension. "This tension is particularly connected with the continuing race in nuclear and conventional arms," said their joint communique.

"This unprecedented accumulation of ever more devastating means of destruction heightens military competition and the threat of a new global war. Once again we have seen clearly the dread possibility of nuclear warfare in our time.

"We have agreed that the USSR and the USA, the two strongest nuclear powers in the world, are under an urgent moral imperative to take immediate initiatives towards disarmament, including a co-ordinated step by step reduction of nuclear arms."

The communique called for the SALT II treaty to be ratified as soon as possible and then immediate progress made towards SALT III.

It also stressed that weapons cutbacks by the two nations would help prevent the spread of nuclear arms to several nations now on the "nuclear threshold". The church leaders reminded both their governments that more than 100 countries had now signed the Non-Proliferation Treaty and renounced nuclear arms.

The Geneva peace meeting was the second in 18 months for USSR and USA church leaders. Following their March 1979 talks, they issued a statement entitled "Choose Life". They said this had been widely circulated and used in both countries.

"These meetings are testimony to the unity we experience in confessing together Jesus Christ as Lord and Saviour. As Christians, we call upon our brothers and sisters in our homelands, and indeed universally, to affirm Jesus Christ - He is our peace. He breaks down walls of hostility, restores unity, makes enemies into friends."

Participants at the Geneva meeting:

USSR: Metropolitan Juvenaly, Archbishop Kirill, Protopresbyter Vitaly Borovoy, Priest Nikolai Teternyatnikov and Dr. Alexey Buevsky (Russian Orthodox Church); Bishop Arsen Berberian (Armenian Apostolic Church); The Rev. Alexy Bychkov (All-Union Council of Evangelical Christian Baptists); Archbishop Janis Matulis (Evangelical Lutheran Church of Latvia).

USA: Dr Claire Randall (National Council of Churches); Dr Arie Brouwer (Reformed Church in America); Mr William Thompson (United Presbyterian Church); Bishop James Crumley (Lutheran Church in America); Dr John Groenfeldt (Moravian Church); Dr Avery Post (United Church of Christ); Bishop James Mathews (United Methodist Church); Dr Cynthia Wedel (Episcopal Church); and Ms Alice Wimer (National Council of Churches).

EPS

EMBARGOED TO: 12.00 HRS GMT ON 28 AUGUST 1980

RECORD SUM ALLOCATED IN
GRANTS FROM WCC'S SPECIAL FUND

Geneva (EPS) - The South-West Peoples Organization (SWAPO) and the African National Congress (ANC) are the two largest recipients of grants from this year's allocations from the World Council of Churches' Special Fund.

From a record total of US \$ 775,500.- SWAPO receives \$ 200,000.- and the ANC \$ 150,000.-. These two organizations are the only ones in Africa to receive grants - a sign that the political situation in Southern Africa and in particular South Africa's continued occupation of Namibia (South West Africa), will continue to receive priority emphasis in the churches' struggle against racism.

This year's grants are notable also for the number of organizations of racially oppressed groups receiving money for the first time. Three in Australia, one in the Caribbean, eleven in the USA and Canada, one in Britain and one in the Netherlands.

Among the support groups Austria, the Federal Republic of Germany, the Netherlands, the USA, and New Zealand have groups which are featured for the first time.

The unusually large number of US organizations fall into two categories: locally based action groups supporting change abroad, for example the Campaign to Oppose Bank Loans to South Africa, a network of local groups, which receives \$ 10,000 and groups of racially oppressed people within the country. In this category the Save the Native Hawaiians group receives \$ 15,000, the Institute of the Black World, Atlanta, receives \$ 10,000, and the Manzo Area Council of Tucson, Arizona, an organization defending the rights of Chicano people in the Southwestern United States, also receives \$ 10,000. The largest grant in the USA, \$ 25,000, goes to TransAfrica, a national membership organization founded in 1977 to inform and organize popular opinion in the USA for a progressive US foreign policy towards the nations of Africa and the Caribbean.

By previous agreement with all those receiving grants, the money given will be used for humanitarian purposes as specified in the criteria governing the allocations made from the Fund. The criteria states that the WCC regards these grants "as an expression of commitment to the cause of economic, social and political justice" which the recipients promote.

In this connection the SWAPO grant will help finance its administrative and legal defence costs inside Namibia and, in addition, its radio broadcasting programmes and maintenance of its offices in Angola, Zambia, Tanzania, and Botswana.

The ANC, founded in 1912, is receiving aid to support its Freedom Charter campaign, an anti-Bantustan mobilisation effort, and the publishing of its various national journals.

(more)

Both SWAPO and the ANC have received previous grants from the Special Fund. The Special Fund derives its income only from designated gifts. Contributions, which come primarily from churches, groups and individuals, have increased substantially since the controversy over the August 1978 grant to the Patriotic Front of Zimbabwe.

EPS

The full list of this year's allocations, together with brief descriptions of all the recipient organizations and the criteria for the Special Fund grants, is available on request.

*

WCC PAYS TRIBUTE TO DOREEN POTTER
IN CELEBRATION OF CANTATE DOMINO

Geneva (EPS) - "Singing and making music to the Lord is an act of thanksgiving", wrote WCC General Secretary Philip Potter in the foreword to Cantate Domino, an ecumenical hymnbook which was the favourite project of his wife, Doreen. The phrase took on special meaning on 19 August, as more than 500 people filled the chapel of the Ecumenical Centre to lift their voices in thanksgiving for the life of Doreen Potter who died in June.

The lively hymn-singing event - also a celebration of the recently-published Full Music Edition of Cantate Domino - was part of the schedule of the WCC Central Committee.

Opening with a psalm sung to the tune of a traditional Chinese chant, the hour-long programme included a total of fifteen hymns representative of a wide variety of cultures and traditions.

The Rev. Fred Kaan, a Dutch pastor and poet who has written many translations and arrangements for the hymnbook gave a glimpse of the rich variety and texture of Cantate Domino when he introduced one tune as "written by a Dutchman in English on the basis of an idea by a Japanese, to an Indonesian tune discovered by a Taiwanese".

The original Cantate Domino was published in 1924 by the World Student Christian Federation. After several subsequent editions Doreen Potter began in 1967 to organize the present collection. Seven of the 200 hymns have tunes by Mrs Potter.

EPS

ECUMENICAL PIONEER HONOURED
IN WCC CELEBRATION

Geneva (EPS) - The ecumenical movement's best-known elder statesman, W.A. Visser 't Hooft, celebrated his 80th birthday Sunday (17 August) before a packed audience of his spiritual heirs in the international interchurch movement he has helped pioneer since the 1920's.

From the vantage point of sixty years in the ecumenical movement, Dr Visser 't Hooft surveyed the panorama of the WCC in the presence of more than 400 visitors, staff and Central Committee participants with a warning that "our cultures must not become our prisons".

"It could be an advantage that we are rather less popular today, for that throws us back on our fundamental calling to emphasize the whole church, the whole world, the whole gospel", he said.

Discounting "ecclesiastical prudence" as sufficient motive for ecumenicity, he insisted that churches still "contradict their message of reconciliation and unity by their factual separation".

The present General Secretary, Dr Philip A. Potter, spoke of the "affectionate awe" in which the present worldwide movement holds the generation of ecumenists represented by his predecessor.

"He taught us to act within the church as loyal opposition, to keep our faith resilient, and to guard our prophetic task as watchmen", Dr Potter said. "By so doing we sometimes got in trouble, and I hope we will continue to get ourselves in trouble".

As General Secretary of the WCC in formation from 1938 and after its formal creation in 1948, Dr Visser 't Hooft has seen membership double to reach nearly 300 churches in more than 100 countries, representing some 400 million Christian believers. Two years after he retired in 1966, he was elected Honorary President of the organization. This celebration anticipated his 20 September birthday.

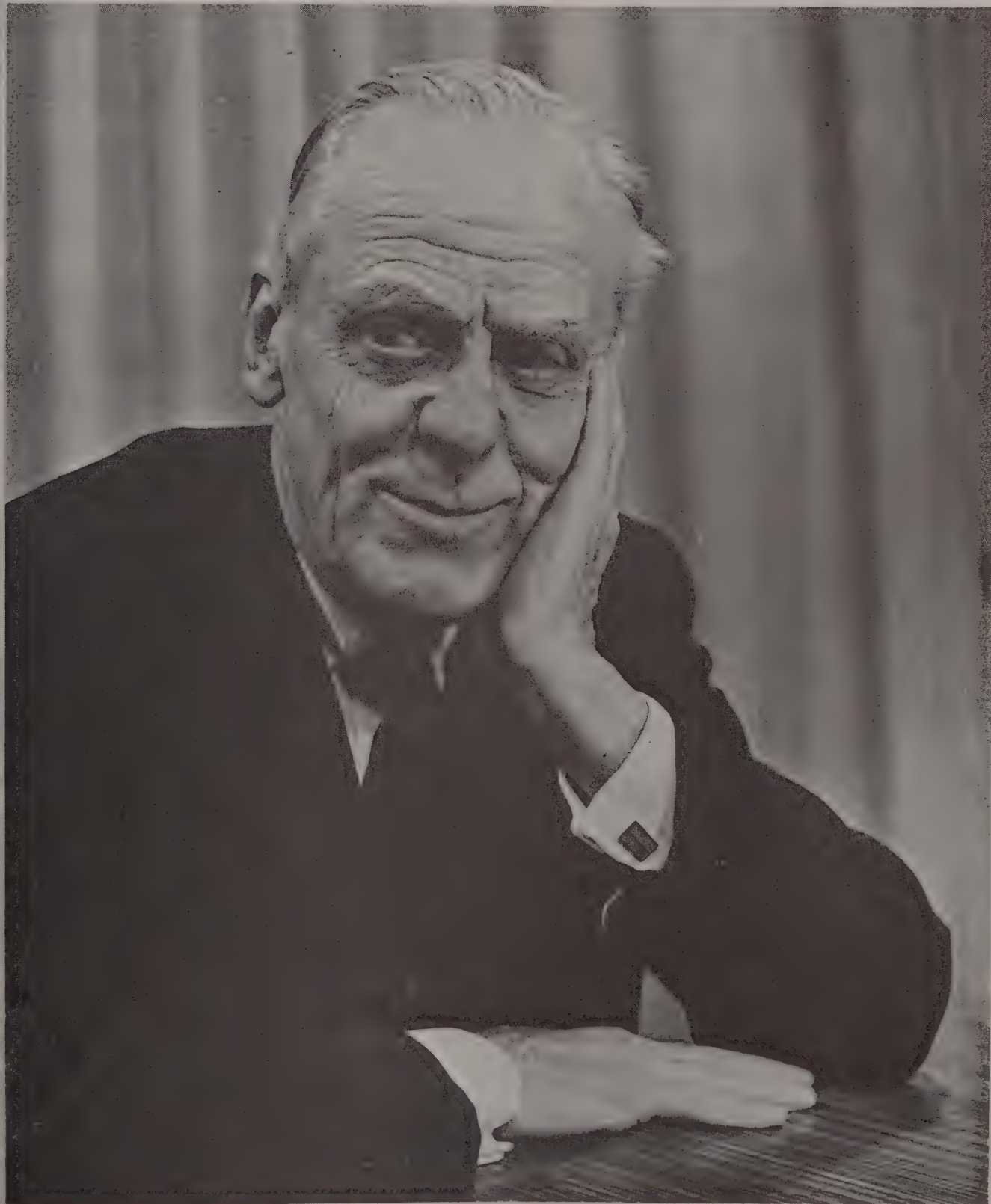
Dr Visser 't Hooft, a unique ecumenical figure, has written enough articles, speeches and books on subjects from theology to art to fill a 165 page bibliography published ten years ago as part of a "Festschrift" in his honour.

Awards, medals, prizes, and honorary degrees from a world of friends testify to the respect his wisdom and energetic faith in Christian unity have earned.

Yet another award was presented during this ceremony. His Eminence Juvenaly, representing His Holiness Pimen, Patriarch of Moscow and All Russia, in decorating Dr Visser 't Hooft with the Order of Saint Sergius, described him as a "godfather" of the ecumenical movement within the thousand-year-old Russian Orthodox Church that joined the WCC in 1961.

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N° 21



WILLEM A. VISSER 'T HOOFT

For nearly sixty years Willem A. Visser't Hooft has been the indefatigable architect of the ecumenical movement and the moving spirit in the creation of the World Council of Churches (WCC) of which he was General Secretary from 1938 to 1971. He made his debut as an international Christian leader with the Young Men's Christian Association (YMCA) and then with the World Student Christian Federation (WSCF).

(2503) He is seen here in 1946 with (left to right) Robert Mackie, Henri-Louis H. Riid and John R. Mott, successive General Secretaries of the WSCF.

(2504) At the 1st Assembly in Amsterdam in 1948 when the WCC officially came into existence (it had been in process of formation since 1938): (left to right) Erling Eidem (Bishop of Uppsala), Pastor Marc Boegner, Geoffrey Fisher (Archbishop of Canterbury), John R. Mott, and Archbishop Germanos.

(2505) Visser't Hooft with his 'first team' of colleagues in the WCC General Secretariat 1948: (left to right) Bishop Stephen Neill and Henry Leiper; (back row) Robert Mackie, Oliver D. Tomkins and Frederick O. Nolde.

(2506) W.A. Visser't Hooft in 1968, now honorary president of the WCC, with two successors as General Secretary: the Rev. Dr. Eugene Carson Blake (1948-1972) and the Rev. Dr. Philip Potter (from 1972).

During a career devoted to the service of the unity of the Church and its mission in society, Dr. Visser't Hooft made contacts and established bonds of friendship with leading personalities on all continents.

A selection of these encounters follows:

(2507) Dwight Eisenhower, President USA, at the 2nd WCC Assembly in Evanston in 1954.

(2508) Queen Salote of Tonga, at Sydney in 1956.

(2509) Bishop K.H. Ting of Nanking, China, in Hungary in 1956.

(2510) Prime Minister of India, Shri Jawaharlal Nehru, at the 3rd WCC Assembly in New Delhi in 1961.

(2511) Patriarch Alexei of the Russian Orthodox Church, in Geneva in 1964.

(2512) Cardinal Augustin Bea and Pastor Marc Boegner, in Geneva in 1965 when the Catholic prelate officially announced the decision of the Roman Catholic Church to create a Joint Working Group with the WCC.

(2513) The Ecumenical Patriarch Athenagoras, in Geneva in 1967.

(2514) President Kenneth Kaunda of Zambia, at the 4th WCC Assembly in Uppsala in 1968.

(2515) Pope Paul VI, in Geneva in 1969, during the first visit ever made by a sovereign pontiff to the WCC.

(Photos WCC/John P. Taylor)



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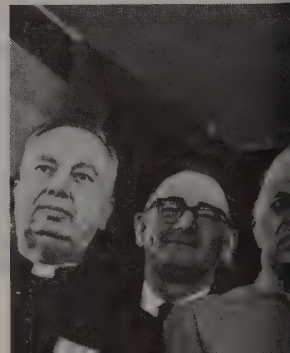
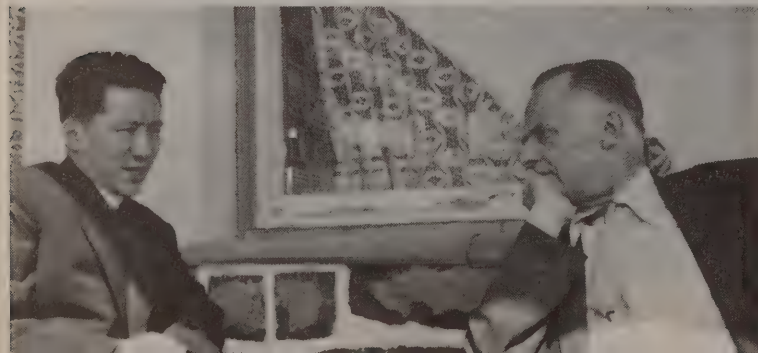


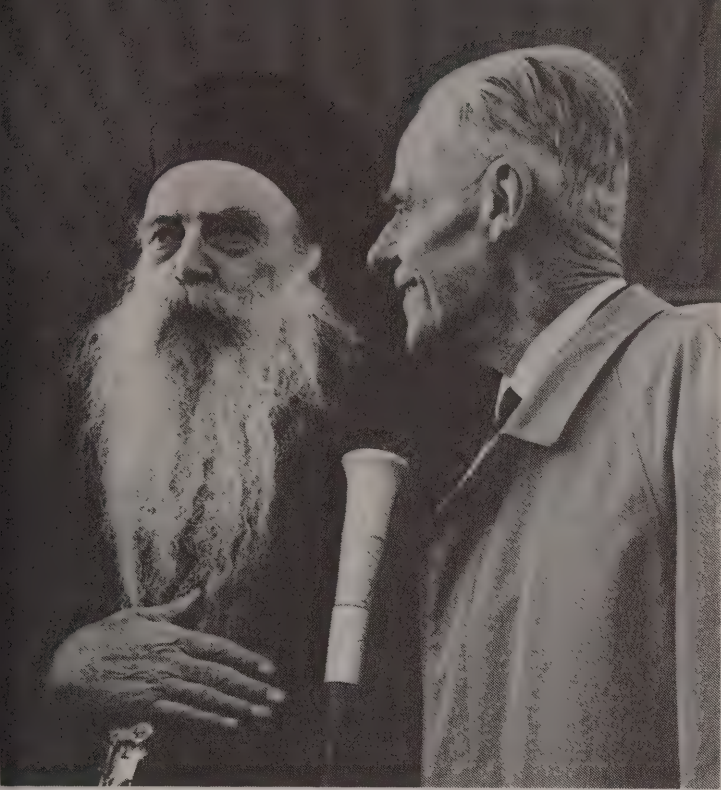
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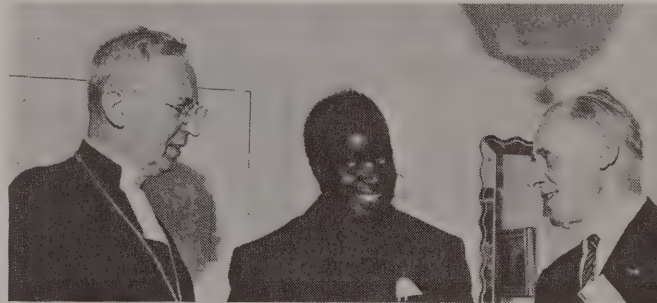
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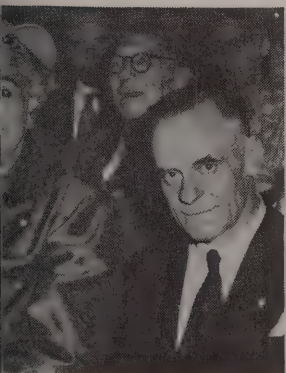
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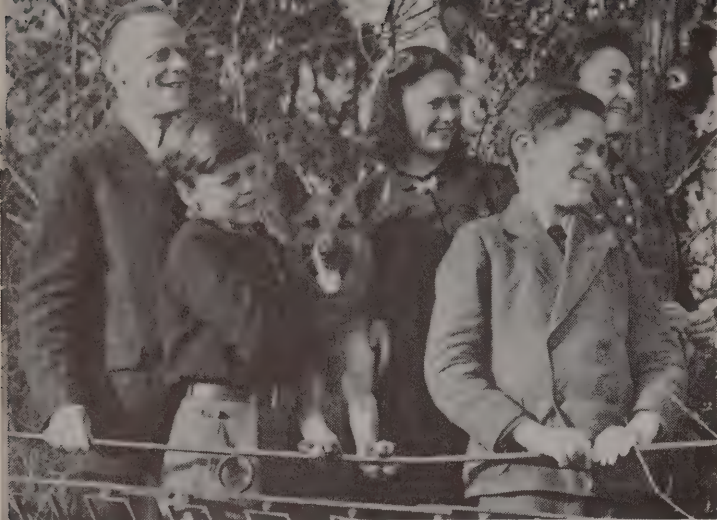


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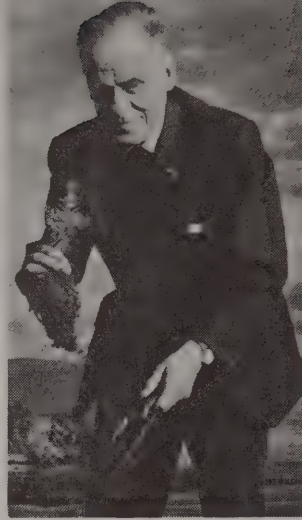
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WILLEM A. VISSER 'T H

(2517) Dr. Visser't Hooft with his family in Geneva in 1940

(2518) Visser't Hooft plants a cedar seedling from the Aures mountains at the new WCC Ecumenical Centre in Geneva in 1948. The seedlings were the gift of the Algerian Christian Service Com

(2519) In conversation with D.T. Niles, a pioneer ecumenist from the Indian sub-continent, during the WCC Central Committee in Nigeria, in 1965.

(2520) A moment of relaxation in the company of Father Hamer between working sessions of the WCC Central Committee in Enugu in 1965.

(Photos WCC/John F)



2516



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Ecumenical Press Service

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WCC CONCERN OVER
PUBLIC ISSUES

* The recent WCC Central Committee meeting in Geneva took action on a number of public issues. The following story summarizes these actions. The complete texts of the various public statements are now available on request from the WCC offices in Geneva.

Geneva (EPS) - The Middle East and Jerusalem, human rights and religious liberty, nuclear disarmament, El Salvador, Korea, Bolivia, South Africa, Namibia, Indo-China and the world food crisis were issues to which the World Council of Churches' Central Committee addressed itself during the last two days of its 14-22 August meeting.

Each of the issues had been extensively debated in the smaller Unit Committees and with careful drafting, in consultation with representatives from the areas concerned, it was hoped that major changes and lengthy debate could be avoided in the full committee sessions.

This proved the case with most items. However, the proposed statement on nuclear disarmament ran into heavy attack for "lack of factual information". Various formulations to indicate that the actions of both the USA and the Soviet Union were moving the hands of the clock "closer to the mid-night of nuclear war" were rejected.

However, a revised text was eventually passed unanimously. This statement urges all nuclear powers to "freeze immediately all further testing, production and deployment of nuclear weapons", to begin discussions "with a view to making agreements not to enhance the existing nuclear potentials", to progressively reduce the number of nuclear weapons, and to conclude a comprehensive test ban treaty.

Under the title "Threats to Peace" the committee expressed its concern regarding the situation in many parts of the world, developments in economic relations between developed and developing nations, the flouting of international laws, the delusion about "limited" nuclear war and religious factors which have affected some areas. The committee urged "that peaceful solutions be sought through negotiations" and that this should be by observing "sovereign equality, mutual security, territorial integrity, respect for the lawful interests of each party, and non-interference in the internal affairs of other countries".

On human rights and religious liberty the Committee commended a study paper to its nearly 300 member churches asking for "study, reflection, and experiences" to be fed back into the WCC machinery for collation.

A much anticipated statement on Jerusalem declared that the recent Israeli action of annexing East-Jerusalem and uniting the city as its "eternal capital" dangerously undermines all efforts towards the just solution of Middle East problem and thus jeopardizes regional and world peace.

: (more)

Reiterating the Jerusalem statement from the last Assembly in Nairobi in 1975 the Central Committee again stressed the importance of Jerusalem for all three of the world's monotheistic religions - Islam, Judaism and Christianity but declared that "the destiny of Jerusalem should be viewed in terms of people ... and not only in terms of shrines". Therefore, Jerusalem cannot be considered in isolation from the "destiny of the Palestinian people" and should be seen in the context of the settlement of the whole Middle East conflict.

The statement also asks the WCC's member churches to "exert through their respective governments all pressure on Israel to withhold all action on Jerusalem", and urges the WCC General Secretary to explore possibilities of convening international consultations or any other approaches or actions on Jerusalem "in order to seek ways to consolidate justice and human co-existence in the city of peace".

The increasing escalation of repression and violence in Central America, and particularly in El Salvador is viewed with great concern by the WCC's Central Committee. Mourning the assassination of Archbishop Oscar Arnulfo Romero the Committee said his "martyrdom is a witness to the power of the crucified Christ and a sign of solidarity with the oppressed". In a lengthy six point appeal the Committee among other things called on the military authorities of the government to cease repressive activity against the people and affirmed its "spiritual, moral, material and economic support to the churches in the country. It also called on the Secretary General of the United Nations and that of the Organization of American States to take "urgent steps to investigate the situation of institutional violence in El Salvador" and to search for solutions to the problem.

Two pastoral letters of support to member churches were also approved. Firstly to the three member churches in South Korea where the Committee thanks God for "the constant witness" of Korean Christians which has been "characterized by evangelistic zeal and commitment to justice and basic human rights for all persons". The letter expresses "profound concern at this time of suffering and anguish in the life of your nation".

The second letter will be sent to all member churches in order to call attention to the situation in Bolivia and to suggest ways in which churches can express their support for the Bolivian people and help to alter the present situation. The letter will be signed by the WCC's officers and after final drafting be made public.

The gravity of the situation in Indo-China, says a further statement is seen in the "escalation of tension and clashes on the Thai-Kampuchea border and the tensions between China and Vietnam. The WCC has a continuing interest in development and relief in this area through its Indo-China consortium programme and through a US \$ 10 million relief programme both inside Kampuchea and on the Thai-Kampuchean border area.

(more)

A statement on food in the 80's is intended to alert public attention to the fact that current policies and trends in food production and distribution result in the scandal of the hunger of millions of people. The Central Committee, in its statement, calls on member churches to monitor their countries' food policies as well as the role of transnational companies in the agri-business and to analyse their own rôle in promoting or protecting people's right to food as the "most basic of all human physical needs".

South Africa/Namibia

This year's statements on South Africa and Namibia were approved in the knowledge that the situation in Southern Africa has changed drastically since the independence of Zimbabwe in April 1980. The committee noted that this event has strengthened the struggle both within and outside South Africa against the apartheid regime.

In discussions of the recommendations the committee were reminded that the World Council itself is not blameless in the issue of involvement in banking in South Africa. It has recently been discovered that some banks with which the Council has dealings have increased their activities in that country. Therefore, the recommendations were directed not only to member churches and all Christians but to the Council itself. These recommendations ask that apartheid be declared "a sin which as a fundamental matter of faith is to be rejected as a perversion of the Christian gospel". The statement also calls for encouragement and support for the South African Council of Churches and the churches in South Africa in the exercise of their prophetic ministry. Comprehensive sanctions and the cessation as far as possible of financial involvement in the area were also called for. Finally the statement condemns "the concept of Bantustans", "the constellation of Southern African states", "the increased repression of people who oppose the system", and "the systematic withdrawal of South African nationality and the benefits of citizenship from black people".

On Namibia the Central Committee recognized that neither the United Nations nor the five Western nations in their discussions with South Africa has resulted in the holding of free and fair elections in Namibia. In view of this and other developments in the area the Central Committee called on its member churches to "encourage and support the Council of Churches in Namibia and its member churches, observe Namibia month in the Ecumenical Prayer Cycle; "increase pressure upon the members of the UN Security Council" ... "for a speedy implementation of UN Resolution 435; and support the people of Namibia in their determination to resist Bantustanisation, boycott tribal elections, and denounce the exploitation of Namibia's natural resources by some transnational corporations.

Lastly, the Committee reaffirmed its 1977 action in calling upon the churches "to press their governments and the South African Government to comply with the UN recognition of SWAPO as the authentic representative of the Namibian people".

ECUMENICAL LEADER DETAINED IN
BOLIVIA

Geneva (EPS) - Dr Mortimer Arias, a Methodist Church leader detained by the military authorities in Cochabamba, Bolivia, on Tuesday, 26 August, has been visited in detention by members of his family, it was revealed today (4 September) by the World Council of Churches (WCC).

Dr Arias was described last week by the WCC's General Secretary, Dr Philip Potter, as "one of the foremost ecumenical leaders in all of Latin America, as well as a close friend and collaborator of the WCC".

Telegrammes of support from the world-wide Christian community to both Dr Arias' family and to the Methodist Church in Bolivia, have expressed the continuing international concern for Dr Arias' safety and well-being. Many reiterate the WCC's statement requesting the Bolivian military authorities to release Dr Arias immediately as well as joining in prayer for both him and the Bolivian people.

Shortly after his return to Bolivia, on 26 August, from a four-week visit to Methodist churches in Brazil, Mortimer Arias was abducted from his home by a group of armed men in civilian clothing and taken in an ambulance to an unknown destination.

The Rev. Dr. Mortimer Arias, 56, the former Bishop of the Evangelical Methodist Church in Bolivia, is now the General Secretary of the Confederation of Evangelical Methodist Churches in Latin America (CIEMAL). Last year he was appointed as the Secretary for Evangelism of the Latin American Council of Churches (CLAI), now in process of formation.

At the recent meeting of the WCC's Central Committee it was decided to send a pastoral letter on Bolivia to all the WCC's 300-member churches, suggesting ways by which they can express their solidarity. This letter appeals to the churches to "express full Christian solidarity" with the Bolivian people by informing their members of the critical situation in that country and to pray for the victims, their families and communities. In addition, the letter urges member churches "to uphold the churches of Bolivia through letters and pastoral visits" and encourage "generous support also for the programmes to meet the great humanitarian needs which are emerging".

It is also reported from Britain that a national youth leader of the Methodist Church in Bolivia, Carlos Gonzalez, who participated in a July International Methodist Youth Conference in the United Kingdom, has appealed for political asylum in that country. Mr Gonzalez says he is unable to return to Bolivia because, in a BBC World Service radio broadcast, he denounced Bolivia's new military leader General Luis Garcia Meza.

The Secretary of the Bolivian Methodist Church, German Crespo, who was arrested on 17 July, the day of the coup which brought the present military regime to power, is now reported to have been released from detention. Several church leaders are reported to have been arrested and others continually harrassed.

AUSTRALIAN ABORIGINES TAKE LAND RIGHTS CASE
TO UNITED NATIONS

Geneva (EPS) - Australian Aborigines have asked a United Nations human rights agency to investigate racial discrimination and the lack of land rights in Australia.

They took their case to the UN sub-commission on prevention of discrimination and protection of minorities at a meeting of the 26-member body in Geneva on 3 September.

"The Aboriginal people of Australia now turn to you, the men of international law, to assist in their struggle for equality and for freedom", delegation leader Mr Jim Hagan said.

The plea to the UN was sparked off by the battle over oil drilling at Noonkanbah, in the north-west of Australia. Aborigines, backed by churches and trade unions, tried in vain to stop drilling on their traditional land - by the US-based Amax Petroleum Company.

Mr Hagan said the state government of Western Australia had "broken the spirit of its own laws" and scorned Aboriginal people in forcing a start to the drilling. The federal government had chosen to be merely an observer while this injustice took place, he added.

"We ask this sub-commission to urge the Australian government to protect the rights of the Noonkanbah Aboriginal people to freedom of their religion and to the enjoyment of their own culture, as guaranteed by the international covenants to which Australia is a party", he said.

"The Australian government's acquiescence in this continuing breach of human rights must see it condemned in the eyes of the world."

The permanent head of the Australian mission to the UN, Dr Lloyd Thomson, later told the sub-commission that Noonkanbah was an exceptional case. Many Aboriginal communities and mining companies had been able to negotiate agreements.

Dr Thomson said his government viewed the Aboriginal delegation's charges very seriously, but it also continued to take its human rights obligations seriously. No effort would be spared to protect Aboriginal sacred sites.

The three-man delegation and their legal adviser attracted an unusual amount of international media attention in Geneva. Their presentation to the sub-commission was covered by TV crews from the United States, the Soviet Union and France.

At an earlier press conference, the Aborigines said the Australian federal government had failed to take adequate steps to end discrimination against their people and to provide land rights.

The federal government gained the power at a referendum in 1967 to legislate for people of the Aboriginal race, despite the long-standing power which the six state governments have had to make such laws. But no laws have been passed since to grant Aboriginal land rights in any of the states.

(more)

The Aborigines' press statement said the Australian government had the legal power to intervene at Noonkanbah. It also had a duty, because it had signed international covenants on civil and political rights, on the elimination of all forms of racial discrimination, and on economic, social and cultural rights.

EPS

CONCERN FOR CHRISTIANS HELD IN IRAN

Geneva (EPS) - A total of six people from the small Episcopal Church community are now being held in detention in Iran. The six include two priests, the diocesan administrator and three missionaries.

The latest to be arrested was the Rev. Nussratollah Sharifian on 20 August. He was the last functioning priest of the Episcopal Church in the country. The Rev. Iraj Muttaheddah, senior priest in Isfahan was detained on 17 August and Mr Dimitri Bellos, the diocesan administrator, was arrested in Tehran on 8 August, and later transferred to Isfahan. The three missionaries Dr and Mrs John Coleman and Miss Jean Waddell, are all from Britain.

The Bishop in Iran, the Rt.Rev. H.B. Dehqani-Tafti, who left the country after an assassination attempt last year, has dismissed as "baseless, malicious lies" statements that the Episcopal Church in Iran is a nest of spies, serving English, American and Israeli interests.

In a press release issued in London, the Bishop firmly denied allegations that his church has received funds from the CIA and other foreign intelligence agencies, and that it had plotted to assassinate the Ayatollah Khomeini, or has had any involvement whatsoever in the recent unsuccessful coup d'état.

He said that it had always been the goal of his church to serve the country and its people. This, he said, "was best evidenced by its work in medical care and its concern for the blind". He added that the Church has also been consistent in public condemnation of the late Shah's oppressive policies particularly in the areas of human rights violations and crippling military expenditures.

In Geneva, on a visit to the World Council of Churches, the Bishop repeated his previous protests against the detaining of church leaders and called for their immediate release. He said that he was in discussion with WCC leaders to try to find the best way in which the WCC could help towards the release of those in detention in Iran and could find prompt and effective means towards the present and future well-being of the Episcopal Church and its members in the country.

EPS

NEW WCC STAFF MEMBERS

Geneva (EPS) - The World Council of Churches (WCC) has appointed the following new staff members:

Bruce BEST: Australian journalist, 34 arrived in Geneva at the beginning of August to take up the position of editor of the WCC's monthly magazine "One World". Since September 1978, he has been employed as a journalist on the Melbourne, Australia, daily newspaper "The Age". Prior to that he was editor of several religious papers and public relations officer with the Australian Council of Churches.

Michael K. KINNAMON: Theologian and US pastor, has joined the sub-unit on Faith and Order. He is 31 years old and holds a doctorate in theology. Michael Kinnamon is replacing Steve Cranford, and is the third consecutive Disciples of Christ minister to serve Faith and Order as the Disciples' Council on Christian Unity ecumenical staff associate for the WCC. Since 1977 he has been assistant dean and director of development for Disciples Divinity House at the University of Chicago. He is a native of Iowa and studied at Rhode Island, Tel Aviv and Chicago Universities.

Hans-Georg LINK: also joined the Faith and Order sub-unit in July, where he replaces Geiko Müller-Fahrenheit, who left in August 1979. He has been seconded to the WCC by the Evangelical Church of Germany (EKD) and since 1974 has been a pastor in Cologne-Weiden. He completed his theological studies in Wuppertal, Heidelberg, Tübingen and Bonn; he also studied history at Tübingen. Mr Link is 41 years old.

Uffe GJERDING: has taken up the position of European Secretary of the Churches' Commission on Inter Church-Aid, Refugee and World Service (CICARWS). Since 1974, Mr Gjerding, 33, a Danish theologian has held the position of secretary of the Ecumenical Council of Denmark, as well as consultant to the Danish Churches' Conference on Development Education. He replaces Piet Bouman, who left CICARWS in March 1979.

Marlin J. VanELDEREN: will be interim editor, until June 1981, of the WCC's books and brochures published in the Communication Department. Since 1972 he has been editor-in-chief of Eerdmans Publishing Company, Grand Rapids, Michigan, US. Mr VanElderren is 34 years old. He has also been editor-in-chief of the Reformed Journal and a member of the Board of Directors of several American Church papers. He will be the interim replacement of Victor Koilpillai.

EPS

Correction: On page 3 of our last issue No.21, 28 August 1980, the voting figures given for action on the moratorium issue should have read: "-46 for, 34 against, 12 abstentions-".

BUDAPEST INFORMAL CONSULTATION
ON AFGHANISTAN

Budapest (EPS) - The events in Afghanistan should not be considered as "isolated", but related to other international developments threatening peace says a statement issued on 26 August in Budapest, at the end of an informal two-day consultation convened by the President of the Christian Peace Conference (CPC).

Hungarian Bishop Karoly Toth, had invited to Budapest representatives of those regional committees of the CPC who had made critical comments on the statement issued by the CPC leadership on 22 January, 1980.

Participants at the consultation came from Western Europe (France, Britain and Switzerland), the United States, India and Sri Lanka. Mr Ninan Koshy, of the WCC's Commission on International Affairs (CCIA) participated as an observer. Metropolitan Filaret (USSR), Chairman of the Continuation Committee and Rev. Dr. L. Mirejovsky, General Secretary of the CPC and counter-signatories with Bishop K. Toth of last January's declaration, also took part.

The communique stated that during the consultation different opinions were expressed concerning the events in Afghanistan. "The frank discussion and exchange of views helped to strengthen the fellowship among the participants and their support for CPC work", said the statement.

The participants also agreed that the CPC work depends on "a common commitment in fellowship with Jesus Christ and differences in relation to this particular issue need not affect this fellowship". The statement also warns against using crisis situations for enhancing the nuclear arms race.

The CPC's January statement had upset certain of the organization's regional committees. They felt that the statement's position was unilateral and unfair. The statement expressed the view that "forces of the old feudal regime" had attempted "to stop and reverse" the progressive development embarked on by the Afghan nation and that these people had been supported by "forces hostile to progress, especially in Pakistan and China". The statement went on: "The progressive forces in Afghanistan have themselves turned against such attempts to annul the achievements of the April revolution; in the light of the analysis of this situation, the reasons which made the government of Afghanistan to ask the Soviet Union for help and which made the Soviet Union to honour this request become understandable".

EPS

SODEPAX TO BE DISSOLVED
BY YEAR END

Geneva/Rome (EPS) - The Programme Unit on Justice and Service of the World Council of Churches (WCC) and the Pontifical Commission Justice and Peace (PCJP) of the Holy See issued a joint statement on 4 September 1980 announcing that the Joint Committee on Society, Development, and Peace (SODEPAX) will be dissolved on 31 December 1980.

SODEPAX was established in 1968 on an "experimental basis" as a liaison body between the WCC and the PCJP. It was the organizer of several large international conferences on the themes of development, peace and related issues. It concentrated on special projects such as the conference on peace in Northern Ireland, and the setting up of the Asian Cultural Forum on Development.

In 1976, SODEPAX launched a programme of encouraging local and national ecumenical collaboration on the issues of the New International Economic Order, the church and the poor, and the environment.

"In recent years, the structures and operations of the SODEPAX parent bodies have changed and evolved to the point of being less symmetrical in their relationship", says the joint statement. "This led to the conviction that once the current mandate of SODEPAX was completed in 1981, it would be necessary to go beyond the kind of structural relationship represented by SODEPAX."

However, during the course of 1980 both the General Secretary, Fr John Lucal, SJ, and the Associate General Secretary, Dr Theo Tschuy, have accepted invitations to join other organizations, it has therefore been decided "to advance the termination of SODEPAX and to accelerate the search for new kinds of relationships".

The Joint Working Group (JWG) between the Roman Catholic Church and the WCC "has given particular attention to this concern since 1979, and has initiated a reflection on new forms of collaboration involving different levels of organization" and the need for continuing relations in the areas of justice and service.

EPS

Correction: In our issue No.18, 13 July 1980, the story New Steps for Women in Ministry contained information received from Africa that the Rev. Lusia Okuthe, 51, "a deaconess since 1976, was ordained to the priesthood" in Kenya. It is now understood that Mrs Okuthe was ordained to the diaconate, a separate order that precedes priesthood, and distinct from the position of deaconess.

ECUMENICAL FILM PRIZE GIVEN
TO HUNGARIAN FILM

New York (EPS) - A Hungarian film about troubled youth in that society won the ecumenical prize in the concluding awards ceremonies at the Montreal Film Festival, which ended Monday, 1 September.

This is the second year that the four-year-old festival, which started 22 August, has included an international ecumenical jury representing Interfilm, an organization of primarily Protestant film media professionals, and the Organisation Catholique Internationale du Cinéma (OCIC), a similar Roman Catholic Group.

The film, "Sunday Daughters" ("Vasarnapi Szulok") directed by Janos Rozsa, was cited as a "courageous work about the predicament of a troubled youth enmeshed in family and social problems and affirming her difficult quest for selfhood and liberation against pressures of conformity".

EPS

MUZOREWA REFUSES TO RESIGN

Salisbury (EPS) - Bishop Abel Muzorewa former Prime Minister of Zimbabwe/Rhodesia has firmly rejected a call to quit as leader of the country's United Methodist Church or get out of politics saying that the people who elected him as head of the Church, head of UANC and an MP had not asked him to go. "If I went, I would be going against the wishes of these people", said the Bishop.

The call for Muzorewa to choose between religion and politics was made by his predecessor Bishop Ralph Dodge who said that the "common" feeling of the flock was that he (Muzorewa) could not possibly perform to the best of his ability his three major jobs - head of the United Methodist Church, head of UANC and Parliamentarian.

Bishop Dodge who returned to Zimbabwe recently after being expelled from the country by the Smith Government in 1964 had added that some Christians were uncomfortable about having Bishop Muzorewa as their Church leader because he condoned raids into neighbouring Mozambique and Zambia in which many people died.

Rejecting the call Bishop Muzorewa said that he had been deeply involved in both politics and religion and was capable of carrying on. About the raids into Mozambique and Zambia, he said that they were carried out during a time of conflict and that he was now working for peace and reconciliation. "This is the task of all Christians", he said.

EPS

AACC TO CHOOSE NEW HEAD
NEXT MONTH

Nairobi (EPS) - The general committee of the All Africa Conference of Churches (AACC) is to meet in extraordinary session 7-8 October in Nairobi to choose its new general secretary.

From some 20 candidates, a nominations committee, presided over by Bishop Cyprien Bamoze, has selected a short list of four candidates. This election will be a decisive step towards restoring the churches and public confidence in the AACC, said Bishop Bamoze.

In an interview with an EPS correspondent in Africa, Jean Kotto, commenting on the last three general secretaries of the AACC, said that they "had been fraternally imposed from the outside", and he hoped that "this time, Africans would feel free to choose their new general secretary". Mr Kotto also expressed his preference that the new AACC head to succeed Canon Burgess Carr, should come from an African French-speaking church. However, he added that primarily "the man chosen must have those qualities of leadership which are needed in the present situation".

Canon Burgess Carr left the leadership of the AACC last December after a 20-month leave of absence in the United States. Since then Mr Kodwo Ankrah has been acting general secretary. The AACC has a membership of some 118 churches throughout the African continent.

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WCC'S STATEMENT ON JERUSALEM
PROVOKES STRONG REACTION

Toronto (EPS) - The recent declaration of the World Council of Churches (WCC) disapproving of the annexing of East Jerusalem by Israel has been strongly criticized by the Jewish participants at a consultation held at the end of August in Toronto, under the auspices of the WCC and the International Jewish Committee for Interreligious Consultations (IJCIC).

The consultation - the seventh of its kind, dealt with "Religion and the Crisis of Modernity" faced by both the Jewish and the Christian communities. One main theme was the WCC's "Guidelines for Dialogue" which had previously been commended to the member churches. The WCC's sub-unit on "Dialogue with People of Living Faiths and Ideologies" drafted these guidelines in order to clarify the historical and other relations between Christianity and Judaism, eliminate the existing prejudices and, enable the Jewish community to identify itself.

A statement issued at the end of the Toronto consultation commented that these "guidelines" were warmly welcomed by the Jewish participants. However, one unforeseen matter appeared on the agenda of the Toronto consultation and raised strong reactions, i.e. the statement on Jerusalem adopted in August by the WCC's Central Committee and which was described by the IJCIC as "political in character and flagrantly partisan". The IJCIC called upon the WCC "to reconsider this one-sided and biased declaration" and expressed the view that: "a unanimity of conviction, rooted in fundamental religious commitment and in historic experience, binds together the Jewish people throughout the world in affirming the unity of the city of Jerusalem as the capital of the State of Israel.

"The Holy City of Jerusalem has evoked deep spiritual attachments and emotional ties for Jews, Christians and Muslims", the declaration stressed. It continued: "For Jews only, however, has Jerusalem been the Eternal City, the centre of their spiritual world, and the focus of hope for millenia. For the past three thousand years, there has always been a living Jewish community in Jerusalem".

A joint statement at the end of the consultation noted that: "The Christian participants, recognizing the deep hurt caused by the WCC statement, saw the urgent necessity that in the matter of Jerusalem, a Jewish voice from men and women of faith be heard clearly by the churches as they receive the WCC statement". In addition, the Christian participants resolved to circulate the Jewish statement as widely as possible.

The IJCIC is composed of five constituent agencies: the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the Israel Jewish Council for Interreligious Consultations, the Synagogue Council of America, and the World Jewish Congress.

SOMALIAN REFUGEES NOW
OVER TWO MILLION

Geneva (EPS) - Continued fighting in the Horn of Africa has now driven the refugee figure in Somalia to over two million.

A report from the Africa Press Service (APS) indicates a relief worker as saying that "if it was not for food aid from the West many nomads whose lives have been severely disrupted would have died".

The report adds that it is expected that the conflict between Ethiopia and Somalia will reach new levels of ferocity when Somalia's "cache of arms granted by the United States in return for the use of Berbera Naval facilities, are received. Ethiopia has already received sophisticated arms from the Soviet Union".

In the USA three religious relief agencies have launched an emergency programme in response to the refugee needs and severe drought in Somalia.

The consortium comprises Church World Service (CWS) of the National Council of Churches, Lutheran World Relief, sponsored by four Lutheran denominations, and Catholic Relief Services of the US Catholic community.

Called the Inter-Church Response for the Horn of Africa (ICRHA) the programme will help tens of thousands of the neediest people among both refugees and indigenous Somalians with food and other items essential to survival.

According to the UN, refugees in Somalia now comprise the largest concentration of refugees in the world today. Refugees total 25 per cent of Somalia's population.

At this stage of the situation in the country the World Council of Churches' Inter-Church Aid, Refugee and World Service (CICARWS) has seconded Ms Ann Henders, of the Anglican Church of Canada, to the UNHCR staff in Mogadishu, the Somali capital. In addition to her work with UNHCR Ms Henders will explore the various ways in which the churches and other voluntary agencies can be of most assistance to the refugees.

In addition, a consortium of European Relief agencies is being set-up. To be called the Ecumenical Relief and Development Group for Somalia the initial partners in the consortium are the Algemeen Diakonaal Bureau (Netherlands). Bread for the World (Federal Republic of Germany), Christian Aid (UK), DanChurchAid (Denmark), Dienste in Uebersee (FRG), Dutch Inter-Church Aid, and Norwegian Church Aid. The coordination of the programme is to be carried out by Christian Aid.

The new consortium is planning immediate relief assistance in such areas as drug supplies, supplementary food, contribution to a construction programme and supplying equipment related to the feeding and health programmes. In addition, planning for longer term rehabilitation and development will concentrate on agriculture to enable refugees to work for their own living and to produce their own food.

IMAGE OF GOD SOURCE OF
OPPRESSION SAYS CONSULTATION

Geneva (EPS) - The doctrine of God's image (Imago Dei) has by tradition been a source of oppression and discrimination against women, a report from a World Council of Churches consultation indicates.

The consultation, held 1-6 September at Niederaltaich in the Federal Republic of Germany (FRG) was on the topic "Theological Anthropology : Toward a Theology of Human Wholeness" and was sponsored by the WCC's study on the Community of Women and Men in the Church. Some 20 participants from 17 countries took part.

The doctrine of God's image and its importance for determining the status of women in both Church and society was the starting point for the meeting. The final report said that the Christian perspective of every human being created in the image and likeness of God offers a powerful appeal for personal growth and social transformation in order that the divine image will be made more transparent.

In presenting a paper to the consultation, Norwegian theologian Kari Børresen, noted that Western theology has traditionally focussed on Genesis, chapter two and 1 Corinthians chapter 11 to fashion an anthropology that concerns women as "defective males" not fully in the image of God. Christian doctrine has, thus, led to, or reinforced, the subordinate position of women in societies throughout the world.

In their final report, the consultation's participants proposed several steps aimed at "the birth of a renewed community, beyond inequality, within Christianity". First, the report called for a re-examination of relevant scriptural texts out of a conviction "that God's revelation in Christ is an ongoing and dynamic process in the Church with the guidance of the Holy Spirit.

The consultation also urged Christian theology to search its tradition for images of God that "go beyond the traditional dualisms of Western thought". "We have discovered", wrote the participants, "that an almost exclusively male image of God in the Christian tradition has helped cause the affirmation of male, white, Western superiority, and has led to a sense of inferiority of women and of people from non-Western cultures". According to the final report, the primary starting point for such renewed images is in Christ, the Image of God, who calls Christians beyond hierarchy and separation.

Finally, the report suggested that Christianity look to non-Western cultures for possible images of human wholeness.

This consultation, the second of three such gatherings, is part of the Community Study's preparation for an international consultation to be held 10-19 July, 1981, in Sheffield, England.

NEW SURVEY ON CHURCH MEMBERSHIP IN ENGLAND

London (EPS) - Eighteen per cent of the total adult population of England are church members, and 11 per cent of the total adult population go to church on Sunday, according to a survey of church membership and attendance in 1979 undertaken by the Nationwide Initiative in Evangelism and published by the Bible Society.

The survey is based on figures supplied by the churches themselves and thus almost certainly understates the extent of some feeling of belonging to a church, particularly with regard to the Roman Catholic Church and above all with regard to the Church of England, which has a considerable area of passive membership. But it enables some kind of comparison to be made between different denominations and different regions and points to likely patterns of growth and decay.

Broadly speaking the mainstream churches show a decline in membership and attendance while the tiny Pentecostal, Independent and African/West Indies churches show an increase.

EPS

AFRICA PRESS SERVICE REPORTS GOOD FIRST YEAR

Nairobi (EPS) - "It is the aim of the Africa Church Information Service (ACIS) to strive to redress the critical imbalance of news flow between Africa and the rest of the world and to assist Africa to communicate with herself and the rest of the world in a more positive and equitable manner".

This statement from Mr Daniel Tjongarero, was given as part of his chairman's report to the second annual general meeting of the Board of Directors of the Africa Church Information Service (ACIS) last week in Nairobi.

ACIS are the publishers of the All Africa Press Service (APS), a weekly news and feature service of both church and non-church interests from all parts of Africa.

Reporting that many newspapers and broadcasting stations have used material from APS during its first year of operation. Mr Tjongarero, from Namibia, said that: "The scope of coverage for churches in Africa has increased tremendously since the establishment of ACIS, it has been a good year".

ACIS was established to help churches in Africa to effectively exchange news, information and ideas among themselves and with the wider world, thereby strengthening links and understanding between themselves and with the churches in other regions.

A private company limited by guarantee and incorporated in Kenya, ACIS is a project of, and is financed through, the World Council of Churches (WCC), the Lutheran World Federation (LWF), the World Association of Christian Communication (WACC), and the All Africa Conference of Churches (AACC).

EPS

FORMER SACC GENERAL SECRETARY AWARDED
DAMAGES FOR DEFAMATION

Johannesburg (EPS) - Mr John Rees, former general secretary of the South African Council of Churches (SACC), has been awarded damages of R 5,000 (US \$ 3,750) for defamation, as a result of an article in the Christian League of Southern Africa journal Encounter.

The respondents, the Rev. Fred Shaw - head of the Christian League - and Encounter Press and Publishing Co. Pty Ltd., were also ordered to pay costs of the action in the Pretoria Supreme Court, when judgement was made at the end of August.

The action concerned an article by Mr Shaw in Encounter, which indicated that the World Council of Churches had stated that Mr Rees "greatly influenced them against their own judgement in the justification of violence as the only solution to South Africa's problems".

The court adjudged that Mr Shaw had been responsible for defamation of a serious nature, and found him to have been an unsatisfactory witness who was often evasive in his answers. Mr Rees, on the other hand, had made a good impression on the court.

"His standing as a Christian opposed to violence, having held high office in the church and being held in high regard in his own church, is undisputed", the judge said.

EPS

INVESTIGATION SAYS SOUTH AFRICAN COUNCIL
OF CHURCHES FINANCIALLY CLEAN

Johannesburg (EPS) - At the recent National Executive meeting of the South African Council of Churches (SACC), an interim report on the Council's finances up to 1978 was described as "very satisfactory".

The report, which came about as a result of independent investigation by the former Secretary of the Transvaal Society of Chartered Accountants, Mr T.S. Potter, found "no evidence that any funds have been misappropriated or used for private enrichment".

Various allegations, including court statements by the former SACC executive member, Bishop Isaac Mokoena, made such an investigation and the subsequent publication of its results necessary.

The SACC Executive received the Interim report with "great pleasure". Mr Potter had, in his findings expressed the opinion that he found it unnecessary to continue with the investigations.

However, the SACC Praesidium decided to request him to continue and cover the 1979 financial period.

EPS

ORTHODOX MEETING IN ICELAND AGREES TO
START JOINT LUTHERAN/ORTHODOX DIALOGUE

Skalholt, Iceland (EPS) - The inter-Orthodox commission appointed to prepare for dialogue with Lutheran churches has decided after a week-long meeting here, 6-13 September, to begin the joint dialogue in 1981.

Seventeen participants, representing the various Orthodox patriarchates and churches around the world, asked that the Ecumenical Patriarchate be informed that the preparatory commission had completed its work and that an inter-Orthodox theological commission should be appointed for the dialogue with Lutherans.

Metropolitan Emilianos Timiadis, who chaired the meeting, said he hoped there would be "a new methodology in pursuing dialogue with Lutherans - not comparing each other's positions, but putting ourselves before the mirror of the doctrine of one church of Christ".

The meeting, hosted by the Lutheran state church of Iceland, was the third inter-Orthodox preparatory meeting. Previous sessions had taken place in Sweden (1978) and the Federal Republic of Germany (1979). A Lutheran commission for Orthodox dialogue also met last March at the Orthodox Academy of Crete.

The coming dialogue will be a difficult one, said Metropolitan Emilianos, because the Reformation was a historical phenomenon that was not experienced by the Orthodox churches. "If the 11th Century was the split between Eastern and Western Christianity and if the 16th Century was the Reformation, the 20th Century is the time of coming together and understanding", he said.

Dr Dan Martensen, the Lutheran World Federation's (LWF) secretary for interconfessional research and dialogue and an observer at the inter-Orthodox meeting here, said:

"On at least two counts we Lutherans have reason to be pleased by the recent action taken by the Orthodox technical commission in Iceland. First the commission has declared that its period of preparation has come to an end. Before the meeting here neither the Orthodox participants nor the Lutheran consultants were certain that this would be the outcome.

"Second, a newly formed joint sub-committee (which met at the close of the meeting in Iceland) came to a basic agreement on the agenda for the first dialogue session, to take place late August or September 1981. Ecclesiology is the umbrella thematic under which the dialogue will begin. Each side will make presentations on the role of the Nicene Creed in the life of the church and their understanding of the theme, "Participating in the mystery of the church".

BOLIVIAN CHURCHES ASSIST
POLITICAL PRISONERS

La Paz (EPS) - Faced with the volume of arrests which followed the Bolivian coup d'Etat, the Protestant and Catholic Churches have organized an Office of Humanitarian Assistance to help political prisoners and their families, reports the information service "Latinamerica Press" in their issue of 4 September.

The government of General Luis Garcia Meza has admitted that some 500 political prisoners are at present in detention. Knowledgeable sources, however, estimate that the number is nearer 2,000, most of them in La Paz. In addition, some 200 people have been granted political asylum at various embassies in the Bolivian capital.

Among the tasks taken-up by the Office of Humanitarian Assistance is the compilation of the lists of persons arrested, missing or dead, the visitation of prisoners, legal assistance and provision of food and small money donations to families of prisoners. Assistance is available to persons regardless of political or religious persuasion. The staff includes two lawyers and a social worker.

The government-authorized programme was established at the initiative of the Apostolic Nunciature, the Catholic Bishops Conference and a representative of the UN High Commissioner for Refugees. The Methodist and German-speaking Lutheran Churches are participating sponsors.

The Churches have faced serious difficulties since the military coup on 17 July. Over two-dozen Catholic priests and nuns were arrested, though most of them have now been released. Two Methodist church leaders have been arrested including the Rev. Mortimer Arias, who is still being held, and various churches and church schools have been searched for "arms" and "subversive literature".

EPS

ZIMBABWE CHRISTIAN COUNCIL REPLIES
TO INDEPENDENCE CRITICISM

Geneva (EPS) - In a letter to the Ecumenical Press Service the general secretary of the Zimbabwe Christian Council, Mr C.D. Watyoka, takes issue with Dr John Kurewa's report of the Zimbabwe independence celebrations where he criticizes "the absence of the Christian Council of Zimbabwe". The following is the text of the letter which we are happy to print.

"Your attention is here drawn to the article "Zimbabwe is Born" by Dr John Kurewa, which appeared in your issue No.12/47th Year of 1st May 1980. On page four, the fifth paragraph, the following statement is the focal point: "While it was impressive to see so many representatives from different countries, it was startling to notice the absence of the Christian Council of Zimbabwe".

"We the Executive Committee of the Zimbabwe Christian Council, meeting in Bulawayo on Thursday 19th June 1980, wish to categorically dissociate

(more)

ourselves from the letter and spirit of the above statement. We further wish to express our regret that it was ever put into print, and not kept as a private opinion of one person to himself.

"At a meeting prior to Independence, we unanimously agreed that it was not absolutely essential for us to be represented at the celebration as a group or organisation, but rather that we would be quite content to see the churches of which we are an organ represented. Even then, some of our leading officials in the Zimbabwe Christian Council were present in their capacity as Heads and Leaders of their own churches. Many of us were directly involved on committees and various activities of the independence celebrations in both Salisbury and Bulawayo in a most rewarding way. We were, and are satisfied that our Council was fully present.

"We do not, on such occasions, associate the Zimbabwe Christian Council with any particular individual or individuals. The Council is much bigger and more important than the sum total of its components".

EPS

NEW DIRECTOR FOR WCC'S WOMEN'S DESK

Geneva (EPS) - A theologian and teacher of German is to be the new director of the World Council of Churches' sub-unit on Women in Church and Society. Ms Bärbel von Wartenberg will take up her new position at the beginning of October.

Ms von Wartenberg (37) has served the Evangelical Church of Württemberg since 1969. She has taught at the Centre for Development Education in Stuttgart since 1977. During recent years she has organized various courses and conferences on the role of women in society.

From 1969 to 1974 she was active in consciousness raising campaigns in parishes and schools on questions of development, mission and ecumenism.

Ms von Wartenberg studied theology at the Universities of Tübingen and Heidelberg where she also qualified as a German teacher. She completed her degrees at Tübingen University with a thesis on Calvin's understanding of the church and another on how to bring Third World questions into high-school education.

She has published various books and study materials on South Africa mainly intended for church discussion. She was ordained a Minister of the Church of Württemberg in 1977.

Ms von Wartenberg succeeds Ms Brigalia Bam, who left the WCC in December 1979.

EPS

MILITARISM - A NEW STUDY
GUIDE FOR CHURCHES

Geneva (EPS) - A study guide examining the nature of militarism, its roots and its consequences has just been published by the World Council of Churches' Commission of the Churches on International Affairs (CCIA).

The guide entitled "Militarism and the World Military Order" is the second study guide to appear since the WCC's Central Committee in January 1979, gave approval to the Programme for Disarmament and Against Militarism and the Arms Race.

"The programme attempts to encourage the churches to look critically at their own national situations and national policies and to examine how they contribute to the arms race and militarism", says Mr Ninan Koshy, Executive Secretary of the CCIA, in a preface to the publication.

Since the beginning the programme has placed emphasis on the dissemination of information on the issues in such a way as to stimulate discussion and action by the churches at local, national and regional levels. As a result many churches and related groups are now trying to see how the arms race and militarism affect the people, their ways of life, social and economic priorities and human rights.

This new study guide is written by Ernie Regehr, a researcher at the Institute of Peace and Conflict Studies, University of Waterloo, Ontario, Canada. Mr Regehr is also research director for Project Ploughshares, a working group on militarism sponsored by the Canadian Council of Churches.

The guide is divided into four chapters: the dynamics of militarism; the fruits of militarism; the roots of militarism; and militarism and the response of the church.

Available from the WCC Publications Office, 150 route de Ferney, 1211 Geneva 20, Switzerland, and WCC distributors in other countries, the guide is priced at Sfr. 5.- or US \$ 3.-

EPS

WCC GENERAL SECRETARY TO
CONTINUE UNTIL 1985

Geneva (EPS) - The office of the World Council of Churches' General Secretary, issued the following statement on 18 September : "At its meeting last month, (August) the WCC's Central Committee agreed to the extension of the term of office of the General Secretary, Dr Philip Potter, from 1 November 1982 to 31 October 1985. During the absence of Dr Potter on study and home leave from 15 September 1980 to 20 April 1981, Dr Konrad Raiser, Deputy General Secretary, will act as General Secretary."

EPS

AFGHAN REFUGEES CONTINUE
TO INCREASE

Geneva (EPS) - The weekly arrival rate of new Afghan refugees in Pakistan is now between 15-20,000, up from 10,000 in July. Over one-and-a-half million are expected in the camps by the end of the year.

The Inter-Aid Committee (IAC), an ecumenical agency involved in relief and development work, in reporting this new figure, says that the worsened situation has made the most urgent priority the provision of tents for shelter. These are made in Pakistan at US \$ 150.- each. The UNHCR has budgeted US \$ 6 million to buy 40,000 tents but this will only partially meet the need. Therefore, UNHCR and the government of Pakistan have urgently requested the IAC to help.

Using funds already in hand the IAC can buy some 3,200 of the 10,000 tents required. They need, however, some US \$ 1 million to cover the remainder.

The World Council of Churches' Inter-Church Aid, Refugee and World Service (CICARWS) have endorsed the IAC appeal for the US \$ 1 million and expressed the hope that the churches' response will be "both quick and generous".

Church World Service, the international relief and development arm of the National Council of Churches in the USA, has forwarded \$ 200,000 to their programme in Pakistan to be spent on tents, medicine, a mobile medical team and several hospitals that serve the refugees.

EPS

ARMENIAN PATRIARCH OF CONSTANTINOPLE
VISITS WCC

Geneva (EPS) - During the first fraternal visit to the World Council of Churches (WCC) since 1964 the Armenian Patriarch of Constantinople, His Beatitude Schnork Kaloustian, expressed his gratitude to the ecumenical community represented by the WCC for the help given over the years to the Armenian Church and its institutions in Turkey.

The Patriarch is the spiritual head of some 65,000 Armenian Christians (some 45,000 in Istanbul) living in Turkey. The Patriarchate of Istanbul and that of Jerusalem are both under the jurisdiction of Catholicos Vazgen 1st of the Apostolic Armenian Church of Echmiadzin (Soviet Armenia).

Patriarch Kaloustian was in Geneva as part of a visit to the Armenian communities in Western Europe where thousands of Armenian Christians who have left Turkey during the last 15 years are now living. They are mainly in France, Federal Republic of Germany and Switzerland.

In the course of a meeting with Dr Konrad Raiser, Acting General Secretary of the WCC and other WCC leaders the Patriarch expressed his satisfaction with the theme chosen for the WCC's sixth assembly to be held in 1983 in Vancouver: "Jesus Christ - the life of the world". For the Armenians this theme is central, because their life and their survival have always been closely linked to their faith in Jesus Christ over two-thousand years, summed up the Patriarch.

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25 September 1980

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NEW SOUTH AFRICAN BANK LOAN
BRINGS PROTESTS

Geneva (EPS) - The recent announcement of a projected US \$ 250 million loan to the government of South Africa, by a four-bank consortium has brought strong protests from anti-apartheid organizations and the World Council of Churches (WCC).

In Geneva, Mr Baldwin Sjollema, director of the WCC's Programme to Combat Racism said that this new loan "challenges the World Council to react because it goes against the WCC established policy on loans to South Africa. These loans are the most direct and eloquent vote in favour of apartheid".

The four banks involved in the new loan are the Union Bank of Switzerland, Dresdner Bank (FRG), Citicorp (USA) and Barclays Bank (UK).

The WCC's policy dates from 1972 when its Central Committee decided "to deposit none of its funds in banks which maintain direct banking operations in South Africa".

Mr Sjollema commented: "The fact that this new loan may be used for so-called 'coloured' housing and educational projects does not in any way change the basic principle involved. The loan would strengthen the policy of 'separate development' of different races by the South African government."

In London, the End Loans to South Africa (ELTSA) group has written to Sir Anthony Tuke, chairman of Barclays, pointing out that the bank's participation in this loan is an act of bad faith and that it has reneged on its previous commitment not to be involved in a direct way in loans to the South African government and its agencies.

From Zurich the Swiss Anti-Apartheid movement has protested strongly about the UBS involvement in the loan and says that it strengthens apartheid and makes Western countries who verbally condemn South Africa accomplices in apartheid.

The campaign against bank loans over the years has brought mixed reactions from the banks themselves. In 1974 the WCC's Central Committee requested six member banks of the European American Banking Consortium (EABC) to stop granting loans to the South African government and its agencies.

One of the banks, AMRO in the Netherlands, after considerable pressure by the churches, political parties and action groups, publicly stated that it had made no loans since 1973. Another bank, however, Midland in the UK, refused to comply with the request and the WCC consequently closed its account with that bank.

In more recent action the WCC's 1980 Central Committee called upon the World Council itself, its member churches and all Christians to cease any direct and, as far as possible, indirect financial involvement in activities which support the apartheid state.

As a result of this the WCC's Assistant General Secretary for Finance and Administration, Mr Wesley Kenworthy, has written to a number of banks concerning their activities. The banks concerned are those in which the

(more)

WCC maintains a current account relationship and who feature in the May 1979 list of the UN Committee against Apartheid as having "concluded business deals with the government of South Africa or its para-statal between 1972 and 1978".

The WCC letter requests that the banks supply "the fullest information" about their policies and activities with regard to South Africa, before the beginning of December this year. This dateline is in order that a report may be compiled for discussion at the WCC's Executive Committee meeting in February 1981.

EPS

EUROPEAN CONSULTATION ON THEOLOGICAL
EDUCATION TO BE HELD IN GDR

Geneva (EPS) - The shortcomings of theological teaching in the face of the various needs of the Churches, the crisis in community life in the Churches as well as in society and its implications for the training of ministers in the Church will be some of the issues to be tackled 9-14 October by a pan-European consultation on theological education.

Organized at Herrnhut (German Democratic Republic) by the Programme on Theological Education (PTE) of the World Council of Churches (WCC), this consultation, the first of its type, will bring together some 70 teachers, theologians, students and representatives from the Protestant, Anglican, Orthodox and Roman Catholic Churches of both East and West Europe. They will meet at the invitation of the Federation of Protestant Churches in the GDR and will have as their general theme "Theological education for Ministerial Formation".

If the Churches, faculties of theology and teaching institutions in Europe have largely helped to shape the style and content of theological education in other regions, it is known today that they themselves encounter serious problems, states the director of PTE, Aharon Sapsezian, in his invitation to the consultation. According to Mr Sapsezian the Churches have had to face, particularly since the second world war, a decline of church membership, the inability to relate to the working classes, in some cases a dramatic fall in the enrolment of candidates for the ministry, and the necessity to rethink their conceptions of mission and ministry in an increasingly pluralistic and/or secularized society in which they have to live and work. "This situation has prompted many critical questions on the prevailing nature of theological education and of ministry in general", said Mr Sapsezian. "We will be trying together at Herrnhut to see what to say, in the particular context of the churches in Europe, how we can find a common approach and redraw the priorities for ministerial training in our Churches up to the end of this century", added Mr Sapsezian in an interview with EPS.

The PTE, which in 1977 succeeded the old Fund for Theological Education of the WCC, places priority attention on "ministerial training in the six continents" of which theological education is only one of its aspects.

EPS

HUNGRIAN CHURCHES PEACE
CALL

Budapest (EPS) - "In the present tense international situation, being committed to Christ, we address an appeal to all Christian brothers and sisters, to the members of the congregations, to do everything they can at their own place in order to save the peace of the world and to further the process of détente."

This is an extract from a statement issued by the Ecumenical Council of Churches in Hungary which joins with the Budapest Appeal of the World Peace Council, issued in May on the fifth anniversary of the signing of the Final Act of Helsinki.

The statement begins: "We discern the guidance of God's Holy Spirit in the fact that the churches in Hungary have realized their joint commitment to the promotion of peace ..." and "have tried themselves to make their contribution to strengthening the atmosphere of confidence and mutual understanding". The statement goes on to thank God for the churches' witness, and continues: "We do hope that we have been able to contribute to the easing of tensions and to the development of contacts between men and women as well as peoples living in countries of different social systems. Out of our Christian faith we profess with conviction that God takes pleasure in those who join their forces in order to save the peaceful future of mankind".

The Budapest Appeal notes that in consequence of the deterioration of the international situation, there is a growing uneasiness all over the world. The forces intending to revive the cold war must be encountered with a world-wide joining of forces and effective efforts in order that détente may become a lasting and all-out process as it was jointly decided on by the states attending the Helsinki Conference five years ago. Everybody is interested in it, believers and non-believers, nations, hundreds of millions of people, mothers and children, all generations that want to live in a world of peace.

While those obsessed with power politics strive for the maintenance and intensification of the military potential, the workers for peace profess: war is not inevitable, détente can be saved, it all depends on everyone of us. Therefore, the Budapest Appeal calls for a joining of forces that should not be obstructed by any differences of ideology, political allegiance or religious conviction.

EPS

ANGLICAN/RC COMMISSION MEMBERS
MEET WITH POPE

Rome (EPS) - A week-long Anglican-Roman Catholic dialogue ended with a private audience with Pope John Paul II in which the pontiff praised the accomplishments of the work but cautioned "that much remains to be done to understand the mystery of Christ's Church".

The audience followed a formal meeting of the Anglican-Roman Catholic International Commission to review a 1977 document on authority. In its formal statement, the commission noted that it had achieved "further convergence" on this issue and hoped to issue a final report in England in about a year.

Pope John Paul praised the commission members, who, he said, "for 14 years have been working tirelessly for the cause of unity on the basis of a serious theological dialogue rooted in Scriptures and in ancient common tradition".

The Pope said the members had gone "behind the habit of thought and expression born and nourished in enmity and controversy, to scrutinize together the great common treasure, to clothe it in a language at once traditional and expressive of insights of an age which no longer glories in religious strife, but seeks to come together in listening to the quiet voice of the Spirit".

"We have a common treasure", the Pope stressed. "It is a treasure which we must recover and in the fullness of which we must share, not losing certain distinctive qualities and gifts which have been ours even in our divided state."

"But", the pontiff added, "you yourselves realize that much remains to be done to understand the mystery of Christ's Church, the sacrament of salvation, in its fullness. This is our abiding challenge".

EPS

SALVATION ARMY APPEALS
TO BIG BUSINESS

London (EPS) - For the first time The Salvation Army is appealing directly to the business world for donations to support what is described as Britain's second largest social service organization next to the state.

The Duke of Westminster heads a group of businessmen appealing for a million pounds sterling for the Salvation Army's work in London. So far they have been promised about a tenth of that sum. Their appeal will be by means of direct personal approaches to chairmen and managing directors for donations from companies.

Besides the Duke of Westminster (whose family trust, the Grosvenor Estate, owns 300 acres of central London) the appeals committee includes chairmen and directors of such companies as Esso, United Biscuits, John Laing, Fine Fair, Monsanto, Marks and Spencer, and Sheerness Steel.

(more)

This new approach by The Salvation Army for their annual appeal for their work in Greater London represents a response to the ravages of inflation. It was planned two years ago and began to gather momentum last year. Previously they relied on donations from the public.

Appealing to business for donations on the same lines as those given by companies to, say, the ruling Conservative party or as the use of company funds to sponsor activities ranging from concerts to sport did not strike The Salvation Army as in any way compromising their standards or witness. Their attitude is that of their founder, William Booth, who said he would be willing to wash tainted money in the tears of the widows and orphans it would help.

EPS

EUROPEAN LUTHERAN SUMMIT IN USSR

Tallin, Estonia (EPS) - European Churches in both the East and the West must present a united Christian witness and fulfill the mission that God has given to them - to be peacemakers.

This is the substance of a declaration made by a European Conference of the Lutheran World Federation (LWF) held 7-14 September in Tallin, capital of Estonia (USSR). Some 100 representatives from its 32 member churches in Europe took part. The conference theme was "Proclamation Today".

Faced with the deterioration of the international climate and the threats to peace it is essential that the churches contribute to consolidating confidence between people, said the Tallin conference. It was added that the churches should sustain efforts towards security and cooperation in Europe, a reference to the upcoming meeting in Madrid of the countries who signed the Helsinki Final Act.

During this LWF conference, equal thought was also given to ways of proclaiming the gospel "in the framework of the possibilities and dangers of a secularized world". Today more than ever the churches must find answers to the questions and the problems faced by humanity, the conference said. Therefore, they must rediscover all the richness of the gospel so that, in contemporary secularized Europe, they can show, in words and in deeds, that the gospel offers full meaning to life.

Seven speakers presented various aspects of the challenge posed in Europe to the witness and service of the churches in the context of worship, pastoral care, political and social involvement, Christian witness for peace and the responsibility of the churches to encourage countries to work towards the goals of the Conference on security and cooperation in Europe.

The participants took advantage of being in Tallin to visit the local parishes of the Evangelical Lutheran Church of Estonia. This is the first time that a Lutheran Church in the Soviet Union has been hosts to an LWF conference. The last such conference was held in 1976 at Liebfrauenberg, France.

EPS

BOSSEY ANNOUNCES
1981 PROGRAMME

Geneva (EPS) - The Ecumenical Institute, Bossey, has recently published its programme for 1981. The diversity of themes of the seminars, workshops and discussions reflect the variety of interests found today in the ecumenical world.

Signs and Symbols in the Communication of the Gospel : Under this theme a workshop (5-11 April 1981) will try to show that the transmission of the Gospel is far from being limited to the word in its written form. The mass media teach that the message is transmitted mainly by gestures, postures, signs and symbols drawing unconsciously from prevailing cultural settings and social conventions. Recent anthropological and linguistic studies, as well as work with the handicapped have shown both the necessity and the possibility of communication and inter-communication by a variety of means.

The workshop will explore the anthropological basis of symbolism, its biblical and theological relevance, its diverse cultural settings and its liturgical and artistic application.

Orthodox Theology and Spirituality : A seminar for students, theologians and lay people, which has now become a tradition at Bossey, will take place from 13-27 April 1981. This seminar, intended primarily for people of other confessions, will provide an introduction to the wealth of Orthodoxy and the Christian East and will be led by Orthodox theologians and clergy from various countries. In particular, the study of Orthodox theology and spirituality will go hand in hand with attendance at the Orthodox services of Holy Week and Easter.

Family Life under Stress : 8-13 June 1981. This workshop will examine the pressures which contemporary changes in life styles have placed on the family. The major objective will be to enable couples to become more effective in understanding the impact of changes and to see how the empowerment of families can become agents of social change.

Death and Life in different Cultures : 15-20 June 1981. This seminar is intended not only for doctors, pastors and people in the many caring and healing professions but also for all who are trying in their own place and in their own profession to combat the violence of death. Resurrection, new life - how can these be experienced today? This one question the seminar will try to answer. Different areas of the world give different answers to the experience of death and life. In the industrialized countries people are concerned with the prolongation of "life" and it is often impossible to raise the question of death in public. In the poor countries, death is often an everyday experience. People are killed violently by starvation, torture, armaments and sickness. People die by committing suicide or because of loneliness. Christian witness tries to bring death and life closer together. It is a struggle, suffering and a victory over the uncanny power of death.

(more)

Elements of Unity, Obstacles to Unity : 23 June - 4 July 1981. This colloquium proposes a stock-taking that will focus on two issues: which elements are emerging as fundamentally necessary for unity and what are the obstacles to unity as these can be perceived at the present time. The experiences acquired by the Faith and Order Commission of the WCC and the many conversations held between other churches will be fed into the programme.

The Truth shall make you free : 7-18 July 1981. This seminar will explore the "theological foundations of political action". Information is often geared towards mobilizing people, individually and collectively, to achieve certain objectives which may violate accepted ideological and moral standards. People are manipulated by suggestion and constraint.

Created in the Image and Likeness of God : Will be the theme of the 30th session of the Graduate School in Bossey, to be held from 15 October 1981 - 28 February 1982. They intend to explore the major understandings of human nature found in the Christian churches and different types of societies. The struggle to be "truly human" is a central one for vast numbers of people in the contemporary world. The Graduate School is open to all students, young pastors, priests, teachers and lay-people suitably qualified, who are interested in a deeper study of ecumenical problems and want to prepare themselves for ecumenical work in the future.

(Further information may be obtained from the Programme Secretariat:
Ecumenical Institute, Château de Bossey, CH-1298 Céligny, Switzerland).

EPS

SHORTFALL ON AFRICA REFUGEE FUNDING

Geneva (EPS) - A warning has been sent to churches in various countries in Africa that the funding of refugee programmes through the World Council of Churches (WCC) will this year fall short of requests and expectations.

A report on the funding of African refugee projects made through the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS) indicates a shortfall at the beginning of September of nearly US \$ 1.45 million. The total request is for US \$ 2.6 million.

In writing to churches and church funding agencies the CICARWS Refugee Consultant Mr Melaku Kifle says: "We have already had to turn down urgent requests for assistance. It would, however, be folly to curtail and even cut the structures built up painstakingly over the last few years at the insistence of both the African Churches and the donor agencies."

Mr Kifle explains that the African Churches are making "valiant efforts" to respond to the needs of the people, especially "the uprooted who have no official refugee status with the UNHCR".

However, Mr Kifle says, the signs of the times - where an OAU estimate puts the number of refugees at 4.5 million - are that the problem in Africa will get much worse before it gets better.

EPS

OCTOBER 1980

No. 24



CONFRONTATION AT NOONKANBAH

A confrontation between Aborigines, backed by churches, and the US-based Amax Petroleum Company took place recently in the Kimberley area of North-Western Australia over drilling on an Aboriginal sacred site.

(2521) Aborigines face their opposition.

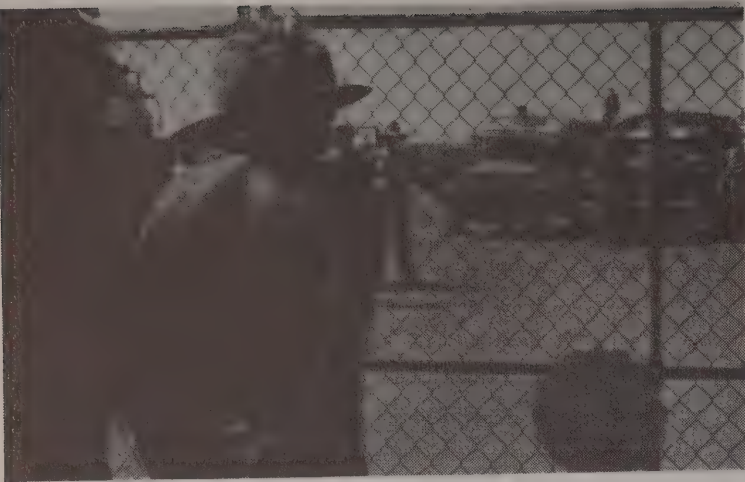
(2522/4) Passive resistance to the police and the oil company was met by ...

(2523) Force from the Western Australian police.

(2525) Marching to protest mining on sacred land.

(Front page) A rallying point for Aborigines.

(See EPS No.22, 4 September 1980)



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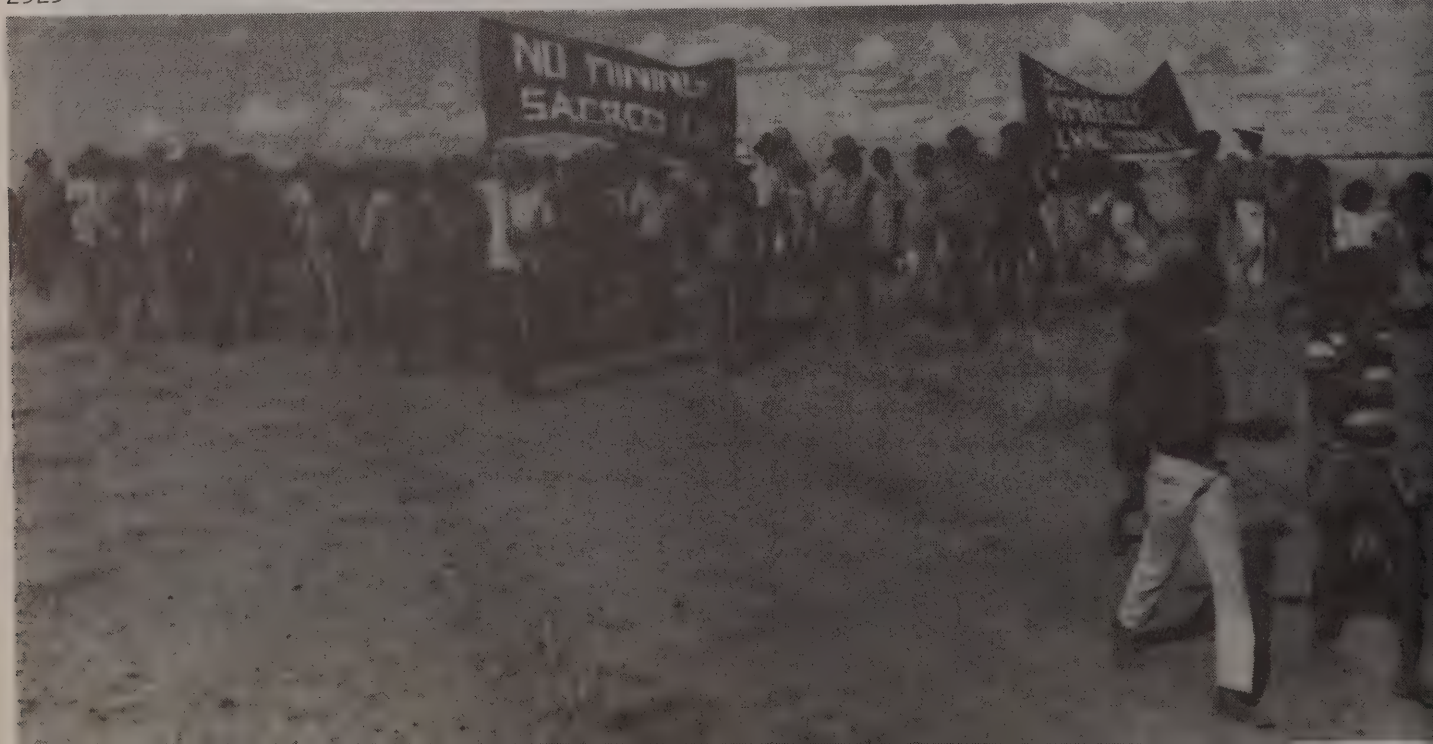
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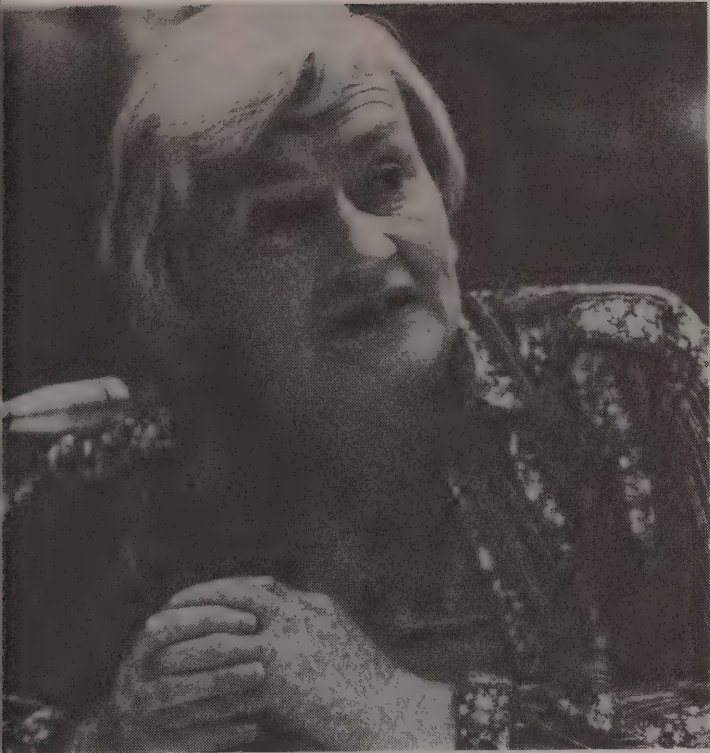


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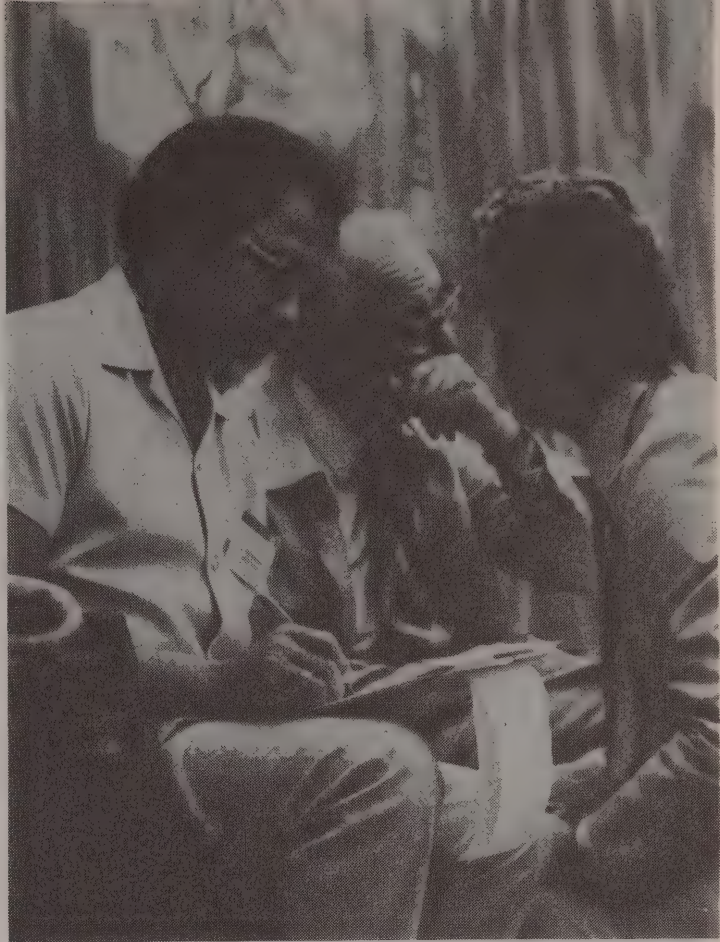


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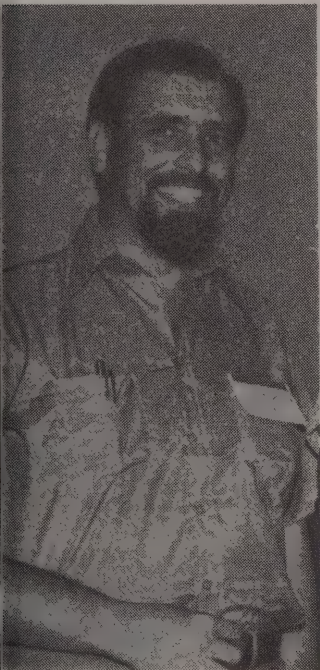




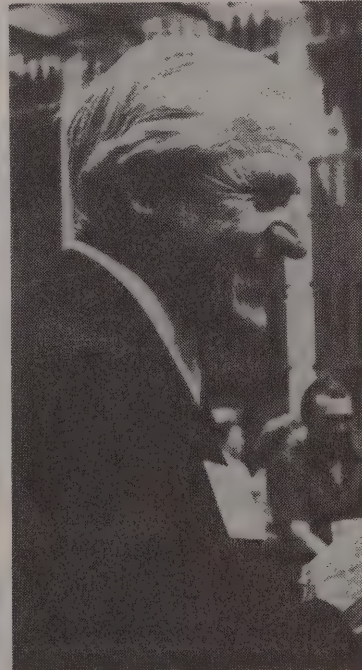
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ECHOES OF CENTRAL COMMITTEE

Following the departure from the WCC's Executive Committee of the Revs Robert J. Marshall, André Appel and Jacques Rossel, the Central Committee in August elected replacements:

(2531) Rev José Leite, Evangelical Presbyterian Church of Portugal.

(2532) Bishop David Preus, of the American Lutheran Church.

(2533) Harry A. Ashmall, a lay-member of the Church of Scotland. Rev Robert Marshall is replaced as the moderator of the WCC's Finance Committee by

(2534) Rev Oscar McCloud, (left) United Presbyterian Church in the USA, seen here with staff finance colleagues.

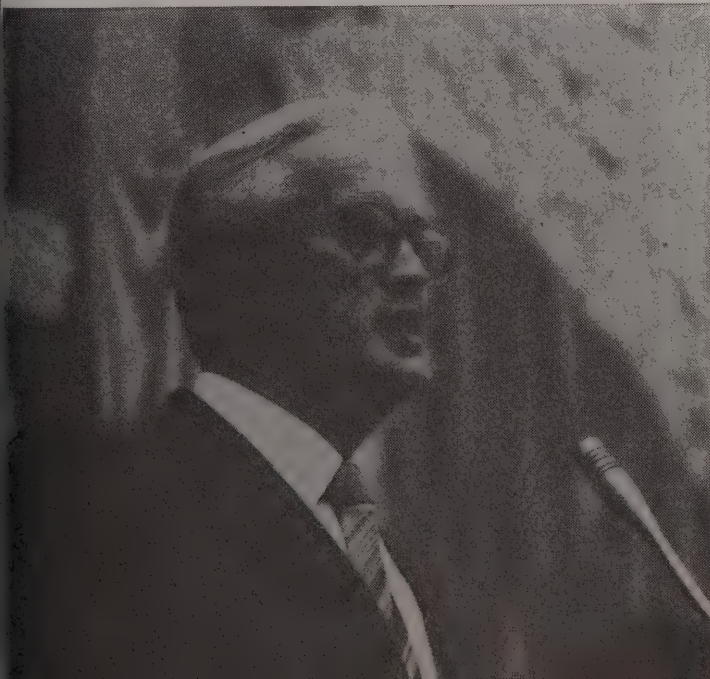
The preparations committee for the WCC's Sixth Assembly scheduled for 1983 in Vancouver is to be headed by

(2535) Pauline Webb, of the Methodist Church of Great Britain.

(2536) Bishop Johannes W. Hempel (GDR) officially invites the WCC Central Committee to hold its next meeting in Dresden in 1981.

(Photos: WCC)

2533



The National Literacy Crusade in Nicaragua is in full swing some twelve months after the revolution which deposed the Somoza regime. These photographs show the willingness and enthusiasm of the young people to participate in the crusade and the desire of all to learn.



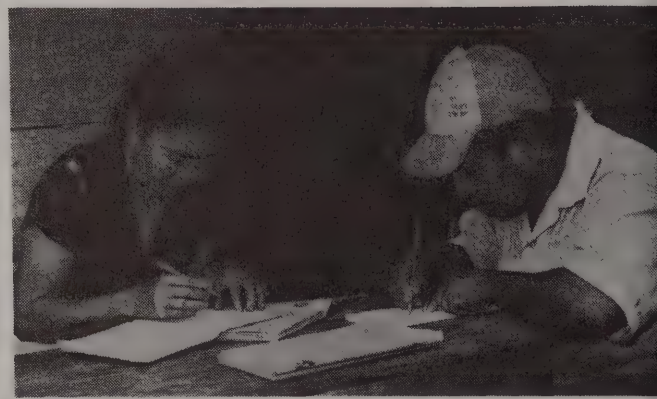
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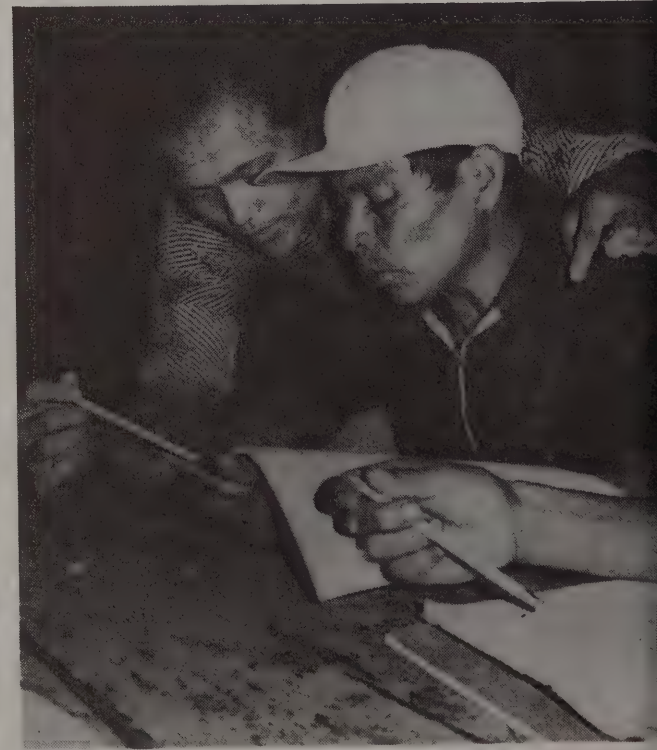
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REPRESSION GROWS AS POPULAR MOVEMENTS ADVANCE :
LATIN AMERICAN CHRISTIANS

Itaici, Brazil (EPS) - A meeting of Latin American Christians last month said repression and authoritarian rule had increased to match the advance of popular movements for justice and participation in decision-making.

The trend demanded that churches revise their way of being involved in development, said a letter from the conference addressed to Latin American churches and Christians. The conference was convened here, 20-26 September, by the World Council of Churches' (WCC) sub-units - the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) and the Commission on the Churches' Participation in Development (CCPD).

The letter said authoritarian governments had been installed in almost every country in the region. They did not hesitate to use extreme violence against people. They also favoured economic projects which benefitted mainly the rich.

The conference concluded that many of the churches' programmes strengthened the hand of repressive regimes, rather than being worked out from the point of view of the poor.

The letter called attention to the need for real and popular participation in all levels of development work. Without this, church action could not be considered evangelical.

It said the conference had been held with the aim of "listening to what the Spirit has to say to the churches today". Participants had been made fully aware of their responsibility as Christians in the kind of societies which had emerged in Latin America.

The letter expressed their increasing awareness of the need to transform these societies. This struggle would constitute "the most important historical event" of these times.

"We are challenged to work together in building a society where justice will be fundamental", they said. "We feel that today we are called to unite our efforts with those who fight against structures and systems which institutionalize the exploitation of people by people, of minorities over majorities".

The letter recorded "profound respect and admiration at the many expressions of religious life of the Latin American people". As part of this life, participants said they felt "challenged to learn to walk with the poor and oppressed of Latin America, to listen to them and to help their efforts with the word of hope offered by the gospel message ..."

The group also urged that the ecumenical movement be biased in favour of the poor and oppressed. For the ecumenical movement to give lasting fruits, they said, it should be directed at responding to the needs of the poor and the exploited. In this way, it would be open to receive those who were to inherit the Kingdom of God.

The letter also said the spirit of the Reformation needed to be found again. This spirit had been marked by a free examination of the Scriptures, and by the defence of freedom of thought, expression and

(more)

organization. These ideals could only be lived out today through a political alliance with poor and oppressed people, it said.

In spite of the violence and difficulties of Latin American life, there were signs of the energetic arm of God which "has torn imperial powers from their thrones" and has "lifted high the humble", the letter concluded.

EPS

MIDDLE EASTERN CHURCHES DENOUNCE ISRAELI JERUSALEM ACTION

Damascus (EPS) - A special conference of the Middle East Council of Churches (MECC) has denounced the Israeli unilateral action on Jerusalem and has appealed through the United Nations Secretary General for UN members to "exert all efforts to annul the Israeli decision".

The MECC meeting was held 18-19 September in the Greek Orthodox Church Patriarchate in Damascus, under the presidency of Patriarch Ignatius IV.

A statement from the meeting described the Israeli decision on Jerusalem as "not only a violation of many United Nations resolutions" but also as "oppressing the will of the inhabitants of Jerusalem, both Christian and Muslim".

The message to the UN Secretary General, Kurt Waldheim, calls for the upholding of the "uniqueness of Jerusalem as a meeting place in freedom, equality and peace between peoples of the Jewish, Christian and Muslim faiths".

The MECC statement goes on to say that the city, which has been the meeting place of the three monotheistic religions, would lose its meaning and its role if the Israeli occupation continued because politically it would make the life of its Palestinian citizens impossible or incapable of any national expression.

The conference passed two resolutions. Firstly, that contacts should be established with international Christian organizations, including the World Council of Churches (WCC) and the Vatican, in a bid to adopt a common stance bolstering Arab rights and guaranteeing religious liberties in Jerusalem. This would lead, believed the conference, to the installation of a just peace between peoples and faiths concerned with the future and the sacred character of the city.

The second resolution directed the continuation committee to establish contacts with international Muslim and Jewish organizations supporting the rights of the Arabs as part of the ongoing efforts to formulate a solution to the Jerusalem problem. This is to be done within the framework of providing a just solution to the Palestinian and Middle Eastern cause.

Apart from the message sent to Kurt Waldheim the conference also sent a cable to the emergency conference of foreign minister of Islamic countries which was meeting in Morocco at the same time.

EPS

CONCERN STILL CONTINUES FOR
CHRISTIANS IN SOVIET TRIALS

Geneva (EPS) - The recent trials in the Soviet Union of several Christian believers, most prominently Fr. Gleb Yakunin, have drawn inquiries and protests from member churches of the World Council of Churches (WCC). Fr Yakunin, was sentenced to five years in a labour camp, followed by five years internal exile, on charges of anti-Soviet agitation and propaganda.

Expressions of concern about this and other current cases have come from as far afield as the Uniting Church in Australia, which is seeking information about the trial from the Soviet ambassador in Australia, but it is the British Churches along with interdenominational groups in that country that have protested most strongly and publicly.

The general secretary of the British Council of Churches, the Rev Philip Morgan signed a telegram on 1 September, to the Soviet President, Mr Brezhnev urging the court to reconsider Fr.Yakunin's conviction. More recently, on 30 September, an ecumenical petition calling for Fr Yakunin's release was presented to the Soviet Embassy in London.

The petition, which also intervenes on behalf of Fr.Dimitri Dudko and Mr Lev Regelson, included among its signatories, nine bishops of the Church of England, Roman Catholic, Scottish Episcopal Churches and Greek Orthodox Church along with other leading churchmen including Baptist general secretary and WCC Central Committee member Dr David Russell.

The WCC, through its Commission of the Churches on International Affairs (CCIA) has taken an independent series of initiatives concerning the number of Christian believers presently or recently on trial in the Soviet Union.

A process of consultation and correspondence has developed between the WCC, the Russian Orthodox Church, and the Soviet state authorities. Russian Orthodox leaders have expressed their deep concern with the cases in question and WCC responses have sought to respect the complexity and particular character of the context in which the churches in the Soviet Union make their witness.

EPS

MAKHULU ELECTED ARCHBISHOP
OF CENTRAL AFRICA

Gaberone, Botswana (EPS) - The Rt.Rev. Walter Makhulu, Anglican Bishop of Botswana, has been elected Archbishop of the Church of the Province of Central Africa.

Bishop Makhulu, a former Africa Secretary of the World Council of Churches' (WCC) Commission on Inter-Church Aid, Refugee and World Service (CICARWS) became Bishop of Botswana in 1979.

As Archbishop, he will have oversight of Anglican work in Malawi, Zambia and Zimbabwe as well as Botswana. He succeeds the Most Rev. Donald Seymour Arden, Archbishop since 1970, who has recently retired.

EPS

CHURCHES TESTIFY AT MEETING
ON NAMIBIA

Paris (EPS) - "There is a general loss of confidence and trust among the Christians in Namibia in the whole process surrounding the implementation of the plan for UN elections" said a statement presented by a church group to the International Conference in Solidarity with the struggle of the people of Namibia held here recently.

The statement, representing the views of more than 20 church groups concerned with the future of Namibia, said that they have learned much from the declarations of the member churches of the Namibian Council of Churches over the past few years concerning social and political developments in that country.

The statement summed up the Namibian churches' position as affirming the illegality of the presence of South Africa in Namibia - a presence maintained by an army and police terror. It is recalled that the church warned the international community that the "Turnhalle Conference" lacked legitimacy as it was non-representative. The Namibian Churches also welcomed and supported UN resolutions which called for an end to the occupation and for free and fair elections under UN control.

One section of the paper from the churches drew attention to the suffering of the Namibian Churches and their members as a result of their commitment to justice and liberation. "Many Namibian church leaders, pastors, teachers and medical personnel have been among those imprisoned", they say. Names of prominent church leaders have appeared on a "death list", the churches write. They add: "Women have been raped and otherwise sexually abused; property has been destroyed; church records confiscated and worship services monitored. Some who have fled the country render their service in refugee camps, both clergy and laity, while expatriate church workers have been expelled and re-entry visas denied and others have been refused re-entry to Namibia."

The Conference was organized on the initiative of the South-West Africa People's Organization (SWAPO), with the support of the UN Council for Namibia, and was held in the UNESCO House, Paris. "It brought together governments, organizations and individuals who have demonstrated by action their unequivocal commitment to the struggle of the Namibian people for independence", said a declaration summarizing the results of the conference.

The declaration called on all who support the Namibian people's freedom aspirations to "provide full and unconditional political and material support for SWAPO" in order to replace the illegal South African regime in that country.

In addressing itself to both governments and other organizations the conference urged the UN Security Council to impose sanctions, including an oil embargo, on South Africa; affirmed the authority of the UN Council for Namibia as the legal administering authority, and called for the mobilizing of public opinion in support of the struggle for Namibian independence.

CHRISTIAN EDUCATORS CHALLENGE CHURCH
ON ROLE OF CHILDREN

Evian, France (EPS) - An international conference on Christian Education has urgently requested the Churches and their parishes to listen carefully to the children and to accept them as such next to adults, as partners - for their contribution is necessary for the confirmation and proclamation of Christian Faith. The conference was held in recognition of 1980 as the 200th anniversary of the Sunday School Movement. It was held 24-30 September, in Evian, France, and was organized by the Lutheran World Federation (LWF), the European Conference on Christian Education and the World Council of Churches (WCC). Some 140 educators, teachers and pastors from 51 countries participated in the conference, with the theme: "Children as active partners in the Christian community".

In the final declaration, a resumé of the conclusions reached by the seven working groups, the Conference thanked those who in Christian communities work with children and lead them to the faith. Concern for a children's ministry is not new, said the Conference, but in considering evidence from participants and by examining the relationship presently existing in the Churches between adults and youth the Conference recognized the shortcomings of this ministry.

One of the Conference's working groups also pointed out that: "The situation within and outside of the Church in all our countries is loaded against the participation of children". They are victimized by circumstances, they are powerless in situations of hunger, poverty, isolation, affluence, injustice, prejudice, oppression and war, the participants concluded.

The Conference also stated that it is imperative for the Churches to fulfill their responsibilities towards the children of this world, including those for whom it is responsible in strengthening their faith and in preparing them for life. The Conference also declared that often, even in the church children are considered as simply "vessels to be filled in as a palatable a way as possible", and their contribution is seldom taken seriously, or encouraged.

Even if the traditions and cultures that are seen in the life of the churches today partly explain this situation, they cannot justify it. The Evian Conference displayed an unmovable attitude towards its fundamental conviction that the church fails in its mission whenever it denies children the privileged place given to them in the Gospel. The Conference reminded the Churches of Christ's words: "Let the children come unto me" ... and "Unless you turn and become as little children you will not enter the Kingdom of Heaven".

The Conference asked congregations to evaluate their worship, learning, service and outreach in order to affirm those which really involve children. Reminding the Christian community that young and old alike belong together, the Conference challenged the Churches to construct places where Christians of all ages can actively live their faith together.

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"The challenge is great, but we choose to accept that challenge in faith and action", the participants concluded after their week-long session.

Apart from the final statement and a "Message to the Children of the World" the Conference did not make any specific recommendations to the Churches, only a resolution asking them to encourage the "education for peace" of their members, especially the young ones. However, with the intense exchange and sharing of experiences, bible studies and trying-out new ways of expressing faith, the participants were encouraged to continue their struggle for the sake of children.

EPS

NO SHARED AUTHORITY IN CHURCH SAYS WOMEN AND MEN STUDY

Ibadan, Nigeria (EPS) - A more open discussion about sexuality in the churches, the role of celibacy in African family life, the Bible and the uses of Scripture in relation to women, the exclusion of women from church history and from present day thought and decision-making, and the negative effects of Western Christian values on African society, were some of the concerns expressed at the Africa Regional meeting of the Community of Women and Men in the Church Study.

The meeting was attended by 30 women and men, representing both Protestant and Roman Catholic Churches and was held from 15-19 September, at the Institute for Church and Society in Ibadan, Nigeria.

Plenary presentations included addresses by Zulu Sofola of Nigeria, a foremost African playwright, Elizabeth Amoah, New Testament scholar at the University of Ghana, and Fr. John Onaiyekun, rector of St. Peter and Paul's Roman Catholic Seminary in Ibadan.

National groups working on the study in Gambia, Nigeria, Cameroon, and Madagascar reported their concerns and findings. The report from Ghana summed up several by saying: "Sharing of power between women and men, at all levels of family and society, is not what we would like it to be". Regarding women in church decision-making, the Madagascar report stated: "If there is any sector where tradition is difficult, it is the church. In our country where socialism is being built, in the home we now have parent authority, but we have no similar practice of shared authority in the church which is the Body of Christ".

The consultation recognized the need to address more fully the questions of basic women/man relationships in the church and its teachings, polygamy, the influence of Islam on women/men relations, and the ordination of women. Finally, there was concern to publicize the Community Study for use at local levels.

EPS

NEW ASSOCIATION
FOR AFRICAN THEOLOGY CREATED

Yaoundé, Cameroon (EPS) - The promotion of African theology, a better cooperation between theologians of different countries, languages and culture in Africa as well as a better circulation of specialized publications and a real theological dialogue will be some of the aims of the young Ecumenical Association of African Theologians (EAAT). The organization officially came into being at the first General Assembly, held 24-28 September, in Yaoundé, Cameroon where a constitution was approved and an executive committee elected.

The creation of EAAT grew from an initiative taken by African Theologians of various denominations during the 2nd Congress of the Ecumenical Association of Third World Theologians in Accra, Ghana in 1977. EAAT, by elaborating a typical African theology, wants to help African churches and Christians to live their Christian faith respecting their African culture and traditions and to "exercise their prophetic mission in their socio-historical context" the constitution affirms.

The EAAT will support theological seminaries and consultations and publicize theological studies made in various African countries in its "African Theological Bulletin", the first three issues of which have already appeared. Membership is open to theological associations already existing in various places on the African continent and to theological and lay people interested in the studies made by EAAT.

The Executive Committee of EAAT includes: Mgr Sarpong (Ghana), moderator; Ms Mercy Oduyoye (Nigeria), vice-moderator; Father E. Mveng (Cameroon) who since 1977 has coordinated EAAT "in formation" and will now become the executive secretary. The other members are Bishop Carvalho (Angola), Treasurer; Professor Sanneh (Gambia) and Father Mutiso (Kenya).

Some sixty African delegates, Protestant, Kimbanguist and Catholic took part in the work of this first general assembly with the general theme: "Word of God and the language of man". Major debates centred around the themes "the relationships which exist between the Bible and the black-African cultural traditions such as art, music, poetry, architecture, philosophy, liturgy, economic social systems, spiritual life and church institutions".

EPS

UK CHURCH LEADERS APPEAL FOR
RELEASE OF MANDELA

London (EPS) - Church leaders representing all the major British Churches have come out in support of the campaign for the release of Nelson Mandela, the leader of the African National Congress (ANC) of South Africa who has been a prisoner on Robben Island for over 17 years.

"His continued incarceration and that of his fellow prisoners has deprived South Africa of a vital leadership which is of crucial importance at this

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time", say the church leaders in a letter to "The Times" (Monday, 29 September).

After quoting Mandela's commitment, in his speech from the dock during the Rivonia trial in 1963, to "the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities" and after citing the support the campaign to free him has received from such bodies as the United Nations Security Council and the British Commonwealth, the signatories go on:

"The rising scale of South African Government repression and violence cannot but lead to a confrontation which will in turn, lead to further and more widespread bloodshed.

"Britain has a special responsibility in the area, and the release of Nelson Mandela and his fellow prisoners, behind whom so many different elements in the country are united, will be a tremendous step forward in the transformation of that unhappy land.

"We therefore urge all people of good will to support this campaign through all means available to them."

The letter is signed by the (Anglican) Archbishop of Wales, Dr Gwilym Williams; (Catholic) Bishop Joseph Cleary, President of the English and Welsh Justice and Peace Commission; Canon John Collins, Chairman of the British Defence and Aid Fund; the Primus of the Scottish Episcopal Church, Archbishop Alastair Haggart of Edinburgh; Dr Kenneth Greet, President of the Methodist Conference; the Rev. John Johansen-Berg, Moderator of the United Reformed Church; the Rev. W.B. Johnston, Moderator of the (Presbyterian) Church of Scotland; the Rev. Philip Morgan, General Secretary of the British Council of Churches; Miss Mildred Nevile, General Secretary of the Catholic Institute of International Relations; Dr D.S. Russell, General Secretary of the Baptist Union of Great Britain and Ireland; and the (Anglican) Bishop of Truro, Dr Graham Leonard, Chairman of the Church of England's Board for Social Responsibility.

EPS

GHANA'S CHURCH UNION POSTPONED

Accra (EPS) - The recent Synod of the Presbyterian Church of Ghana has accepted a resolution that the proposed Church Union in Ghana come into force between August 1982 and April 1983, instead of January 1981.

Dr S. Prempeh, Principal of Trinity College, Legon, said the Synod reserved the right to review its position on the union prior to the proposed date.

The Church's stand would depend on how the congregation would be educated on the need for a Church Union, said Dr Prempeh.

He said the Church would therefore mount an intensive campaign to explain to its members the aims and objectives of the proposed union which would bring together the Presbyterian, Methodist and Evangelical Presbyterian Churches.

Another spokesman for the Church said that congregations of the three churches had not been sufficiently educated on the issue to allow the inauguration to take place this coming January.

EPS

FIRST MEETING OF AFRICAN
WOMEN THEOLOGIANs

Ibadan, Nigeria (EPS) - For the first time in the known Christian history of Africa theologically educated women leaders have met to discuss issues of women in theology and ministry, the character of theological education as it affects women, questions of ordination and, attitudes towards women in ministry and their placement in the churches.

The meeting took place at the Institute for Church and Society, Ibadan, Nigeria, 15-19 September. Some 30 women took part in the discussions some 20 countries. They included both Protestant and Roman Catholic participants. The meeting was organized through the All Africa Conference of Churches, and representatives from the University of Ibadan and the Institute for Church and Society.

The meeting was opened by His Pre-Eminence Bolaji, Patriarch of the Methodist Church in Nigeria and by His Eminence Bola Ige, Governor of Oyo State in which Ibadan is the largest city.

Patriarch Bolaji reminded the participants that the church - without the participation of women - is like a bird trying to fly with one wing. The Governor, in his address, claimed that African women have never been in the background. "Do not imitate the West", he said, "our problems are not their problems".

A major address was given by Dr Irene E.B. Ighodaro, a medical doctor, who asked why theological studies have not been available to women - the person who has "the closest and deepest responsibility for each successive generation of human beings".

The conference adopted a number of resolutions including a plan for the formation of associations of women theologians on national levels, the need for a journal to maintain and develop contacts between theologically trained women, a follow-up consultation, and a five-year plan of action to expand the opportunities for the theological education and placement of women in African church, religious and academic life.

EPS

PAN-ORTHODOX MISSIONARY CONSULTATION
HELD IN YUGOSLAVIA

Kraljevo, Yugoslavia (EPS) - A pan-Orthodox missionary consultation which drew some 50 delegates from Eastern and Oriental churches from some 18 countries, has said that their churches provide insufficient preparation for their priests who minister in the proclamation of the gospel and for those missionary tasks which they have to take up at the parish level.

At the same time, say the participants, they are concerned as to how the "liturgy" (the worship) where the priest prepares the faithful to be the "envoys" of the word to the secular world can become a living source for spiritual renewal. In many situations the liturgy is often the only possibility which the Orthodox churches have to realize their missionary

(more)

vocation. In practice, however, they give more importance to their liturgical life and the "ritual" than to the "preaching" and the "sending" it was observed.

The pan-Orthodox missionary consultation which was held 20-25 September in the monastery of Zica (near Kraljevo) was the fifth such consultation organized by the desk for Orthodox studies and relations of the Commission on World Mission and Evangelism (CWME) of the World Council of Churches (WCC).

It was intended to invite the Orthodox churches to encourage renewal in their parish life and in their communities and to help their priests to do better in the face of those challenges that are posed by the secular society.

In the next stage, it was indicated at Zica, it would be looking at the role of lay people's participation in the eucharist and the sacramental discipline of the church. It was also recommended that a pan-Orthodox centre be established for the study of problems common to all Orthodox churches, and more specifically those concerning the area of mission.

During the consultation delegates discussed the conclusions of the WCC's Melbourne conference, which were presented by the Rev Jacques Maury. Mr Maury is vice-moderator of CWME. Participants were the guests of Patriarch German and of the Orthodox Church of Serbia.

EPS

SYRIAN ORTHODOX ENTHRONEMENT NEW PATRIARCH

Damascus (EPS) - Before a crowded congregation in the principal Syrian Orthodox Church in Damascus, His Holiness Mar Ignatius Zakka I Iwas, of Antioch and All the East, Supreme Head of the Universal Syrian Orthodox Church, was enthroned on 14 September as Patriarch.

The new Patriarch, who was elected in July, is the 22nd in the line of legal Patriarchs of the church and only the sixth this century. His Holiness is a former member of the World Council of Churches' Central Committee and of the Commission on Inter-Church Aid, Refugee and World Service (CICARWS).

In his formal speech, the Patriarch emphasized his ecumenical commitment by saying that there exists no doctrinal difference between his church and the rest of the Orthodox world. He said he would work for unity among the Orthodox Churches and with other churches.

Among those present at the enthronement were Patriarch Ignatius Hazim of the Greek Orthodox Church, the Papal Nuncio to Syria; WCC, state and diplomatic representatives including a personal representative of the Syrian President.

EPS

INTERFILM CELEBRATES 25 YEARS
OF WORK

Hilversum, Netherlands (EPS) - The 25th General Assembly and anniversary of Interfilm - the International Interchurch Film Centre - took place here 21-25 September, involving more than 100 participants from some 30 countries.

In its 25 years Interfilm has developed from a primarily European initiative to become a world-wide organization representing the interests of people work in the area of church and film and other church-related group media.

In this year's special silver jubilee programme the participants looked at "The Future Shock of Electronic Media Development", a lecture by Neville Jayaweera, director of the Electronic Media Development Unit of the World Association for Christian Communication (WACC), and at "The Technological Development of Mass Media in the Eighties, Social, Political and Cultural Consequences" by Dr Cees Hamelink, of the Institute for Social Studies, The Hague.

In recent years, Interfilm has placed increasing interest on group media work in addition to its main concentration on film. This was experienced at the opening service, held in the Church of the Netherlands Protestant Union, Hilversum, when the main address was given in video-taped form by Dr Philip Potter, General Secretary of the World Council of Churches and where group participation was a feature.

The anniversary celebration was held in the medieval Muiden Castle - a place famous over the centuries as a meeting place for artists.

In its business sessions the Interfilm participants adopted a new structure which recognizes the world-wide character of the organization. In this connection the Rev. Carlos Valle, of Argentina, was elected the new President replacing Mr John Taylor of the WCC's Film and Visual Arts office, who remains, however, as the Moderator of the newly-constituted Executive Committee.

Mr Eckart Bruchner, of Munich, FRG, was elected the new secretary of the Interfilm Academy, which sponsors in-depth media studies, particularly in the area of film. It was announced that the next such study would take place at Arnoldshain, FRG, in November 1980, with the theme: "Film and Spirituality".

Other decisions affected the women's committee - now renamed the renewal committee - which concerns itself with minority and oppressed groups; acceptance of an offer from the French-speaking churches in Switzerland for Interfilm to hold its next assembly in June 1981 in Geneva; and a first discussion on how film can best be used during the WCC's sixth assembly, planned for Vancouver, Canada in 1983.

NATIONAL COUNCIL OF CHURCHES FILLS
RACIAL JUSTICE, THEOLOGICAL POSTS

New York (EPS) - The executive committee of the National Council of Churches of Christ has approved two senior elected staff positions.

The Rev. Tyrone Pitts, who specializes in urban ministries, has been appointed director for racial justice of the Council's Division of Church and Society. And the Rev. William J. Boney, a former professor of theology at the Virginia Union University School of Theology has been named head of the Commission on Faith and Order.

Mr Pitts is a black American Baptist minister, who was formerly the director of his church's Mutual Assistance Endeavours (MATE) Programme in Los Angeles, where he helped organize ethnic minority Baptists around common political and social concerns.

Dr Boney, a Presbyterian minister, brings extensive ecumenical experience to the job of general secretary for Faith and Order.

He is president of the North American Academy of Ecumenists and chairman of the Committee on Interim Eucharistic Fellowship of the Consultation on Church Union. The latter organization is composed of 10 Protestant denominations seeking unity. He will retain his posts at both organizations.

EPS

METHODIST CRITICIZES SPEED OF
UK'S REFUGEE RESETTLEMENT

London (EPS) - Delays in receiving boat people into Britain have been strongly criticized by the Methodist Church's International Affairs Secretary, the Rev. John Hastings, following a visit to refugee camps in Hong Kong.

"It is a matter for shame and sorrow that our undertakings have not been fulfilled with greater expedition, thus increasing the mental suffering of refugees involved", said Mr Hasting.

Britain has agreed to accept 11,500 refugees, in addition to those rescued by British ships. But of these 3,000 have still not been accepted, even though the government hoped to complete resettlement of the total by May this year.

There are now more than 35,000 refugees in Hong Kong who have been waiting over a year for resettlement. New refugees are entering at the rate of 450 a week.

EPS

ABORIGINAL AFFAIRS MINISTER
MEETS WITH ACC

Sydney (EPS) - Senator Fred Chaney, Aboriginal Affairs Minister in the Australian Government has, at his own request, met with the Executive Committee of the Australian Council of Churches (ACC) at its September meeting.

Speaking to the meeting Senator Chaney expressed concern that the ACC and the World Council of Churches (WCC) were "internationalizing" the issue of the treatment of Australian Aborigines and pleaded that the Noonkanbah confrontation was "the exception rather than the rule".

Senator Chaney referred to a letter which suggested that the WCC had named South Africa, Australia and Brazil as the main violators of human rights around the world. However, ACC General Secretary, Miss Jean Skuse, a Vice-Moderator of the WCC's Central Committee, pointed out to Senator Chaney that this was not the WCC's position, but rather that the Programme to Combat Racism had named these three countries (amongst others) as countries in which the land rights of indigenous people has not been respected.

Senator Chaney suggested that "internationalizing" the issues "does not help with resolution of these problems in Australia" and while he agreed that "nothing suggests we should be satisfied in Australia", he went on to suggest that "as Australians we ought to maintain some perspective about our situation".

During their meeting, the Executive Committee endorsed in principle a proposal to buy one share in Amax Petroleum with a view to filing a shareholder resolution at the Company's annual meeting. Amax is the company involved in the controversial drilling on a sacred Aboriginal site.

The meeting was told that such action offers potential for public education on Aboriginal issues as well as an opportunity to build links with churches in the United States in an effort to deal transnationally with an issue that is essentially transnational in that it is a US company mining in Australia.

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MAX RAFRANSOA ELECTED
NEW AACC GENERAL SECRETARY

Nairobi (EPS) - The Rev. Victory Maxime (Max) Rafransoa, has been appointed General Secretary of the All Africa Conference of Churches (AACC). The decision was made by the AACC's General Committee, during an extraordinary session held on 6-8 October, in Nairobi.

Mr Rafransoa, who is presently the Africa Secretary of the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS), is expected to take up his new position in the New Year. The AACC's Acting General Secretary, Mr Kodwo Ankrah, will stay on in the post until January 1981. This appointment, according to an observer, will end the leadership crisis faced by the AACC, since the early departure of Canon Burgess Carr, two years ago. The AACC represents 118 Protestant, Anglican, and Orthodox African Churches.

Speaking soon after his election, Mr Rafransoa pledged to restore the confidence of African Churches in the AACC. "The AACC must be seen as an organization representing the interests of the churches. There should be no gap between what the AACC appears to be and what the churches are", he commented. He said that with added commitment, African Churches would be able to surmount the crucial financial difficulties that the organization is facing. "The AACC cannot live by begging from Europe and America alone, we have to attain a measure of self-reliance by mobilising local resources", he said. Because of financial difficulties, the AACC was obliged some 18 months ago to temporarily freeze half of the 27 executive jobs. At that time the estimated deficit for 1979 amounted to US\$ 2.5 million.

"I will endeavour to promote ecumenism, because Christianity in Africa has a great future", Mr Rafransoa stated. He mentioned also the need to integrate "the new generation" of Christians into the mainstream of Christianity.

In Geneva, the Acting General Secretary, Dr Konrad Raiser, considered the appointment made by the AACC's General Committee as "the beginning of an important new phase in the life of the AACC. Mr Rafransoa brings to this position a very rich background of professional, ecumenical, inter-church and political experience. Dr Raiser pointed out that "in recognizing his many gifts and calling him to serve the African Churches at this crucial period in the history of the continent the AACC General Committee also re-affirmed its partnership with the WCC in the world-wide ecumenical movement".

In reporting the event the All Africa Press Service, based in Nairobi, said that the African Churches proposed a list of 19 candidates, which was eventually pruned to four. These were then presented to the full General Committee. The press conference called to announce the decision was abruptly postponed - apparently because the Committee had reached a deadlock over two candidates - Mr Rafransoa and the Acting General Secretary, Mr Kodwo Ankrah.

Since January 1977, Max Rafransoa, (46) has been the Africa Secretary of CICARWS. From 1973 he was a consultant of the FAO in Africa, specializing

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in rural development. From 1970-73 he taught sociology and social economics at the University of Madagascar. Prior to that he was founder-director of the Christian training centre of the Protestant Church Federation of Madagascar. He studied at the University of Geneva, where he gained degrees in Theology and Sociology.

EPS

CHRISTIANS REACT STRONGLY TO BOMBING AT PARIS SYNAGOGUE

Paris (EPS) - French Christian communities have reacted strongly to the bombing on 3 October, outside a Paris Synagogue where four people were killed and eleven injured. Within two hours of the explosion, the French Protestant Church Federation issued a statement expressing "its complete solidarity with the Jewish Community" and appealing to all Protestants to set-out to influence public opinion and challenge the authorities to prevent the recurrence of such racial hatred" which clearly shows signs of moral degradation - the statement said. "Thirty-five years after the terrible discovery of the holocaust, nobody can remain indifferent towards this recurrence of hatred and violence" concluded the Federation, which unites most Protestant Churches and institutions in France.

The CIMADE, the ecumenical inter-church aid agency of the Federation declared its "profound shock caused by this cowardly crime" and expressed "solidarity with the Jewish community, who, once again, were victims of racial violence". CIMADE, created in 1940, at the time of the resistance against Nazism, launched an appeal to people to increase their vigilance. "The time has come to issue a new warning against racism which hits indiscriminately against the Jewish community and against migrant workers in France", said CIMADE.

The Bishop of Strasbourg, Léon Arthur Elchinger, described the attack as a "horrible crime and a sacrilege which strikes all Jews in France and hurts all believers". The Bishop, who is also President of the French Episcopal Committee for Jewish relations, pointed out that "once again anti-Semitism assumes an appearance of strong hatred". He concluded that: "A moral and civil start-up from everybody is urgent in order to stop the erosion of fundamental values and respect for mankind and human life".

The bombing of the Synagogue in Paris took place on a Friday evening, when over 300 people, including many children, were praying. This was the worst act of anti-Semitic violence in France since the Liberation in 1945. During the previous week five attempts had been made against other Jewish institutions; there were no victims of those attacks.

EPS

UN SPECIAL SESSION ON DEVELOPMENT :
NGO PARTICIPATION SIGN OF HOPE

New York (EPS) - The eleventh special session of the United Nations General Assembly, called in New York to grapple with the critical condition of the world's economy, ground to a disappointing end mid-September, with a stalemate between the "group of 77" developing countries and the Western developed nations on matters related to the future of North-South negotiations and on the goals of the third UN Development Decade.

While a last-minute consensus was reached on a new international development strategy following several all-night negotiating marathons, the United States, together with the United Kingdom and the Federal Republic of Germany blocked agreement on the crucial matter of global economic negotiations.

An ecumenical team organized by the UN Headquarters Liaison Office of the WCC's Commission of the Churches on International Affairs (CCIA) followed the debates carefully, and government delegates had before them the recent WCC publication of the Commission on Churches' Participation in Development (CCPD), "Ecumenism and a New World Order".

Indeed, one of the few hopeful signs visible during this key UN meeting was the active involvement of Non-Governmental Organizations (NGO). Over 1,000 NGO representatives, mostly from North America and Western Europe, gathered under the theme "Agenda for the 80s" during the first three days of the special session. Some 60 of them stayed on to monitor progress at the UN meeting and to hold seminars on key topics under discussion there. The latter group was coordinated by the London-based International Coalition for Development Action, which published a newspaper "Equity" for delegates and observers. NGO representatives, several of whom came from church-related development groups, also provided delegates with proposals and summaries of events which occasionally ended up in cables to capitals.

The two challenges before the UN special session were to finalize the text of the international development strategy for the 1980s, the third UN development decade, and to agree upon the procedures and agenda for global negotiations. The critical issue to emerge in the strategy was the goal for the developed countries of providing 0.7 per cent of their GNP in official development assistance to the developing nations, and the date by which this should be achieved. The final consensus says that the developed nations "should make their best efforts to reach (this goal) by 1985, and in any case not later than in the second half of the decade". Thus, developing nations were able only to maintain the status quo, this goal had been achieved ten years ago, and only a small handful of developed nations have taken it seriously.

On the issue of global negotiations there was an absolute stalemate. The group of 77 argued that a "central body" of the UN, where they have the majority vote, should be the forum for the next round of negotiations. The Western developed countries insisted on the autonomy of the specialized UN agencies, such as the International Monetary Fund, where they control decisions through weighted voting. Though wording was finally found

(more)

which most developed countries could accept, the US, UK, and FRG refused to join the consensus.

Ambassador Mishra, of India, speaking on behalf of the developing nations at the conclusion of the session, expressed profound regret that "a few, very few, delegations" whose "perceptions are not global but parochial" had caused the UN to miss "the historical opportunity of tackling the great issues of the day".

A somewhat more positive note was sounded by Secretary General Waldheim who concluded: "Let this session not discourage us and obscure the fact that peace and prosperity depend more and more on effective cooperation among all countries in tackling the critical issues of economic development. There is no alternative but to continue the work of constant dialogue and negotiations. There is no option but to return as soon as possible to the issues we have left unfinished".

Dwain Epps

EPS

SWISS CHURCHES TO CONTINUE THEIR "GOODWILL" MISSION TO SOUTH AFRICA

Berne (EPS) - The Swiss Protestant Church Federation (FEPS) should continue its help to eliminate apartheid in South Africa, and continue its goodwill mission to the churches in that country. This decision was taken by the delegates to the organization's General Assembly, held 29 September, in Berne.

For four years, the federation, has been engaged in a dialogue with the main churches in South Africa and was one of the parties which brought about the conference of the churches in Pretoria in March 1979 which attempted to find a way of getting out of the impasse on apartheid. Also, the Federation, while offering its goodwill, has made it clearly known that it is opposed to the policy of "separate development". It recognizes, however, that a solution to overcome racial discrimination must come from within South Africa.

In his report to the Assembly, the Rev. Heinrich Rusterholz, who was in South Africa recently together with the Swiss Ambassador, Mr A.R. Lindt, gave a more optimistic view of the situation than he could have given three months ago. The situation is characterized now with hope and fear, he said. The ministerial changes by which Prime Minister Botha, has eliminated the most conservative elements in his cabinet is appreciated by some; others believe that the changes are purely cosmetic.

In South Africa the goodwill mission of the FEPS is appreciated and the wish is that it should be continued.

The Assembly gave encouragement to continued the visits of Swiss delegates to South Africa and to the dialogue with and between the South African Churches.

EPS

CHURCH OF ENGLAND APPOINTS
RACE RELATIONS OFFICIAL

London (EPS) - For the first time the Church of England has appointed a full-time paid official to look after race relations at the national level. He is the Rev. Kenneth Leech, well known for his work in London's East End and among drug addicts in Soho. He has been appointed field officer to the Board for Social Responsibility with the task of developing race relations work in England's 43-Anglican dioceses. For the past year Mr Leech has been field officer for the Community and Race Relations Unit of the British Council of Churches (BCC).

Among other things he will be responsible for encouraging giving to the BCC's Race Relations Project Fund. In November 1978 the Church of England's General Synod set Anglican dioceses and parishes a target of donations of £ 100,000 a year for seven years.

EPS

EL SALVADOR CHURCH
CALLS FOR PEACE

San Salvador (EPS) - The Episcopal Church in El Salvador has condemned "the violence that comes from different sectors" and has called for positive action "to find by way of Christian love" the solution to the problems of "this suffering nation".

In a statement, the Diocesan Convention also calls the Episcopal Church and the whole Anglican Communion to "join in the strength of community prayer for the prompt restoration of peace".

This Central American country of 4.5 million inhabitants has been plagued by violent social and political upheaval since the beginning of this year. It is estimated that nearly 9,000 people have died in the armed struggle. Last March, the Roman Catholic Archbishop of San Salvador, Oscar Romero, was assassinated while celebrating Mass in a hospital chapel.

The Episcopal statement also pleads that "our people be allowed to live in a true participatory democracy based on respect for life, integrity, dignity, and liberty".

EPS

CATHOLIC DIOCESE EXTENDS
DISINVESTMENT

Birmingham, UK (EPS) - The Catholic Archdiocese of Birmingham, which last year disinvested from three major British companies because it was not satisfied about their policies with regard to operations in South Africa, has now disinvested from a further five companies with subsidiaries in that country, as well as from another five which refused to cooperate with the Archdiocese's investigations into their policies in general.

Last year the Archdiocese sold all but one of its shares in Tube Investments, British American Tobacco Industries, and Blue Circle Industries (Associated Portland Cement Manufacturing). To these it has now added BICC, British Electric Traction, BTR, Glynwed, and Croda International.

But this year the detailed enquiries made on the Archdiocese's behalf by Fr Patrick O'Mahony, a parish priest in Solihull, have not been confined to South Africa and the treatment of black employees there - reasons which have led to the Archdiocese's disinvestment from the eight companies named above. A similar line of enquiry has been followed with regard to companies with interests in Australia and the treatment of Aborigines.

Beyond this the scope of the Archdiocese's enquiries has broadened to include multinational companies in general and to cover such questions as labour relations, wage-rates, employment of local personnel rather than expatriates, the environment and pollution, advertising, and work on military contracts and weapons. Drug companies have been questioned about their policies with regard to the sale and promotion of drugs in third world countries, following accusations that some of them operate a double standard, applying more stringent conditions in the industrialized West than in the third world.

Five companies refused to help with information, and consequently the Archdiocese has now decided to sell all but one of its shares in them. They are: the Beecham Group, Courtaulds, Allied Breweries, P & O Steam Navigation Company, and John Brown and Company.

The Archdiocese's holdings in the ten companies from which it has disinvested this year were, however, modest - just under £ 30,000 out of a portfolio estimated to be worth between £ 2.5 and £3 million.

EPS

ARIAS FLOWN INTO
EXILE

Geneva (EPS) - The Rev. Mortimer Arias, detained for more than a month in Bolivia has been flown into exile in Sao Paulo.

Mr Arias, a former Bishop of the Methodist Church in Bolivia, and now the General Secretary of the Confederation of Evangelical Methodist Churches in Latin America (CIEMAL) as well as the Secretary for Evangelism of the Latin American Council of Churches (CLAI), in formation, was arrested in Cochabamba, on Tuesday, 26 August, shortly after his return to Bolivia from a four-week visit to Methodist Churches in Brazil.

It has been rumoured for some time that Mr Arias would be expelled from his country. In fact his expulsion came about on Friday, 3 October.

A report reaching the World Council of Churches (WCC) from Brazil indicates that Mr Arias is considering temporary residence in that country. The report also indicates that he is in good health and cheered by the many messages of support and intercession on his behalf and on behalf of the many others detained and disappeared in Bolivia.

EPS

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CHANGING STYLES OF THEOLOGICAL EDUCATION
CONCERN OF EUROPEAN CONFERENCE

Herrnhut, GDR (EPS) - The need to rethink the models, styles, content and objectives of theological education was the theme behind the recent meeting here of a European consultation on theological education.

Seventy-two participants from as far afield as Moscow and Lisbon, representing Anglicans, Protestants, Orthodox and Catholic Churches, met for six days in a conference organized by the World Council of Churches' Programme on Theological Education (PTE). Hosting the occasion was the historic Moravian Church, a WCC member church, in the Moravian village of Herrnhut, and the Federation of Protestant Churches in the GDR.

The meeting was the first all-European conference on theological education, with a special emphasis on ministerial formation. The meeting provided an opportunity for the regions of Europe to share reports on the diversified and pluralistic work already taking place in their areas. These reports challenged the participants to consider the changing styles of ministerial formation, and the de-Christianization of both the East, where new societies have been created, and the West, where industrialization and technology have taken priority.

The prime concern of the meeting, Aharon Sapsezian, the director of PTE told EPS : "was to see how, in these changing societies, theological education can more effectively prepare people for ministry - women and men, lay or ordained".

European theological training, suggested the consultation, gave too strong an emphasis to "scientific" academic study. This left little time on the context of learning or placed little importance on practical experience. Therefore, students are not equipped for the many varied areas of ministry they meet when leaving the confines of the established training institutes or colleges.

Present at the consultation were a number of representatives of third world countries who, although, conscious of the long, academic traditions of European training, insisted that theology and ministerial training requires contact and exchange with people where they work and live.

A further concern of the consultation was the need to conduct theological education in an ecumenical perspective. Openness and cooperation with other confessions, critical dialogue with religions and ideologies, and global awareness, are all essential elements in theological education, the conference stated.

Other issues which found expression at the meeting included the accountability of theological education to the churches, the need to ensure the awareness of women's issues in theological education programmes, and the criticisms and expectations of students.

One of the highlights of the consultation was the participation of the conference participants in the Sunday worship of over 30 congregations in the neighbouring areas. This provided a valuable opportunity to exchange impressions on the life of the local churches in the GDR.

US CONFERENCE EXPLORES
EVANGELISM ISSUES OF '80s

New York (EPS) - A leading Roman Catholic ecumenist, Rev. Thomas Stransky CSP, former president of the Paulist Fathers, urged the approximately 100 participants at the general meeting of the US Conference of the WCC to encourage more dialogue and less acrimony between conservative evangelical Christians and those who make up mainstream Protestant, Catholic and Orthodox traditions.

Mr Stransky, one of three major speakers at the 6-8 October biennial public meeting of laity and clergy representing administrative and programme sections of 28 US denominations that are members of the WCC, noted that the gap between conservative evangelicals and other Christians can be seen in all Christian traditions.

"On controversial issues the witness of dedicated Christians supports different solution", he said. "If we just oppose each other we will return to something like the Protestant and Roman Catholic conflict 450 years ago."

Stressing that local and informal contact with evangelicals is now needed, the former staff member of the Vatican Secretariat on Christian Unity emphasized the increasing concern - especially among evangelical Christians - that churches should be "of, for and with the poor".

Mr Stransky, one of an increasing number of Roman Catholic observers at WCC meetings since the '60s, also said that the "third church" which is centred in Latin America, Asia, Africa and the Pacific islands is largely responsible for a "trauma of humility" on the part of North American and European Christians who have been taught in recent years "the humility of listening before they speak".

He noted that "mission" has acquired two different meanings. "Ecumenists imply that it means outreach and cooperation between major organized churches while more conservative evangelicals stress that it means giving all persons throughout the world an opportunity to hear the Christian message."

It is the growing awareness by evangelicals especially that most of the unreached are also the poor which makes the social, political and economic reform concern of mainstream Christian churches of greater importance in defining mission, he added.

"Despite loose language about 'oppressed' and 'oppressor', about capitalist and 'planned economies', there is a growing, uneasy conviction that in whatever categories one puts the 'poor', they are not only objects but agents of mission."

In the contemporary context where "all persons - not just academics, theologians, hierarchs and preachers - have a word to say on God" and where more persons are "de-churched" rather than "unchurched", Mr Stransky also warned that long-range search for spiritual life within a congregation was not compatible with overloading the already scarce leadership by too many new programmes.

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He concluded by emphasizing that the memory and tradition of the WCC must be repeated and continually explained "because few hearers today know what, for example, Amsterdam, New Delhi or Bangkok really meant in the ecumenical movement".

Dr M.M. Thomas, visiting professor at Princeton Theological Seminary and former moderator of the WCC's policy-making Central Committee, opened the three-day meeting by characterizing the present-day ecumenical movement as more "ecclesiastical" and oriented to concerns of major organized churches rather than "revolutionary", as perceived early in this century.

Nearly 300 churches are members of the WCC representing some 400 million Christians from Orthodox, Anglican, Protestant, Old Catholic and Pentecostal traditions. The US Conference for the WCC represents some 40 million Christians from those traditions. The Roman Catholic Church is not a member of the WCC.

Dr Thomas, who lives in India, insisted that "spiritual penetration of the modern world demands continuous militancy and spirituality where the human being has taken the place of the real God".

This perspective on evangelism - the main theme of the conference - was echoed by Dr Julio de Santa Ana, director of the WCC's Commission on the Churches Participation in Development (CCPD), when he commented on the necessary struggle of Christians against idols in the form of human power like racism or transnational corporations.

"Christians should note that protest against the church's defence of the poor and exploited comes not in religious, but in political pages", he said. "The idols never want to be removed!"

In a worship meditation, the Rev Joan Campbell, assistant general secretary of the National Council of Churches of Christ (NCCCUSA) said: "We here in the most powerful nation on earth run the risk of allowing the Christian radical right to promote fear as an organizing principle, make the status quo their God, and misuse the Holy Spirit by projecting her as the carrier pigeon of peace and prosperity".

In other business Mr Jack R. Phillips, director of Broadcast Services of the Canadian Broadcasting Corporation for the WCC Sixth Assembly planned for 1983 in Vancouver, Canada, reported that a variety of radio and television services on a scale "almost as big as the Olympics" is projected to cover the event, the second Assembly to be held in North America since the WCC was founded in 1948.

The approximately 35 Directors of the US Conference for the WCC unanimously approved an agreement between the WCC's Geneva, Switzerland, headquarters, the US Conference for the WCC and the Ecumenical Development Cooperative Society (EDCS) enabling local parishes and individuals to invest capital in EDCS, thereby expanding the development support services available for disadvantaged communities.

EDCS, created in 1975, now has nearly US\$ 5 million in share capital and has approved loans to African, Asian and Latin American development projects. It includes 142 members from all continents drawn from denominations, church-related groups, Roman Catholic orders, and interchurch councils.

29th BOSSEY GRADUATE
SCHOOL OPENS

Geneva (EPS) - The Ecumenical Institute of Bossey, near to Geneva, opened its 29th graduate school on the 15 October, with the theme this year of "The Bible in the life of the Church".

Some 55 participants from 36 countries and five continents will take part in the course which continues through to the end of February 1981. Lectures, workshops and discussions will be dedicated to the role and place of authority of the Bible throughout the ages and in the various confessions today.

Speaking at the opening ceremony, the Vice-Rector of the University of Geneva, Jean Noël Nally, suggested to the delegates: "You come to study, meditate on and cherish the Book which unites us all".

In greeting the students on behalf of the World Council of Churches, the Acting General Secretary, Dr Konrad Raiser, said that "every new graduate school is a sign of hope and life and an indication that the ecumenical movement is alive".

"That this venture has now been possible for 29 years is a matter for gratefulness" he added. "Even though at a first glance the theme may not appear to be 'terribly exciting' in reality the subject has not lost any of the excitement it has always had in the ecumenical movement", Dr Raiser concluded.

For the first time this year the graduate school includes more than 10 per cent of participants from the Eastern European Churches.

EPS

HUMAN RIGHTS CAMPAIGNER AWARDED
NOBEL PEACE PRIZE

Geneva (EPS) - The award of the Nobel Peace Prize to Adolfo Perez Esquivel will be a "stimulus" to the many people who are trying desperately to keep together justice and peace in an effort to promote a new day for the masses of people in Latin America", said the World Council of Churches' Acting General Secretary, Dr Konrad Raiser.

Dr Raiser, in a statement issued the following announcement of the peace prize award, described Mr Esquivel as "a well-known Christian pacifist, working hard for justice and reconciliation".

Mr Esquivel's organization "Paz y Justicia" works closely with WCC member churches in Latin America on human rights concerns. Dr Raiser commented that the award "will mean a stimulation and inspiration for many others who, in different parts of the world, are working for the same ideals".

EPS

METHODIST LEADER NOTES NO
CHANGE IN SOUTH AFRICA

Cape Town (EPS) - "On returning to South Africa after 17 years I am shocked to find how little is changed in the country's racial policies", said Dr Alan Walker in Cape Town, at the start of a month-long evangelistic campaign. "Apartheid obviously continues to hold South Africa in its vice-like grip, denying justice to millions of its people", he continued.

Dr Walker, director of evangelism for the World Methodist Council is holding a month-long Mission to the 80's series of meetings which will be taking him to most of the major cities of South Africa, including a city-wide mission to Johannesburg.

"The corner stones of apartheid remain. It is appalling that the group areas act, the pass laws, the migratory labour system and detentions without trial remain. Shameful inequalities persist in education. Until legalised racism is repealed and uniform education is achieved peace cannot come to South Africa.

"South Africa faces a race between change and catastrophe. The world has welcomed the more enlightened statements of the Prime Minister, Mr P.W. Botha but reforms are too little and too slow. While apartheid remains the world can do no other than apply every form of non-violent pressure to bring about its end and set the people free. Only as apartheid is completely dismantled can South Africa be given its rightful place amid the nations of the earth".

Later in Port Elizabeth Dr Walker said: "South Africans are breathing a polluted moral atmosphere while Nelson Mandela remains in prison, Dr Beyers Naude is banned and 14 to 16 year old children disappear without trial into South African prisons.

"The Christian Faith declares all people are created equal in God's sight, all are redeemed by the same Saviour and all are destined for the same immortality. Apartheid is an absolute denial of God's will and humanity cannot rest until it is swept away".

During a youth rally in Johannesburg which attracted busloads of young people from Soweto and as far away as Pretoria, Dr Walker again condemned apartheid: "I challenge you, black and white together, to go on in God's power, until apartheid, the vilest racism that ever saw the sun, is swept away." There was spontaneous, thunderous applause from black and white youth and shouts of "Oh, yes, yes!"

He continued: "Millions of young people can never reach their true potential because of the policy of apartheid. They are condemned to low standards of education and to the oppression of racism. Young people must never come to terms with policies which deny freedom to the people and condemn them to sub-standard location housing and limited opportunities for personal development.

Commenting on the rally, Dr Walker said: "The great applause and the shouts against apartheid was the most hopeful happening since I came to South Africa. It showed young South Africans, black and white, are rejecting the benighted policy of the present government. Here were the South Africans who will carry the country into the 21st century and who will have nothing of apartheid as a national policy."

BILATERAL CONVERSATIONS SUBJECT FOR
CHRISTIAN WORLD COMMUNIONS

Glion, Switzerland (EPS) - How to get the results of bilateral church dialogues received into all levels of church life was the central issue discussed at the third Forum on Bilateral Conversations held here 6-10 October.

This meeting was the third in a series which began in 1978. The series was sponsored by a number of Christian World Communion and the World Council of Churches' Faith and Order Secretariat. Twenty-four participants took part in the Glion meeting representing Anglican, Baptist, Christian Church (Disciples), Lutheran, Methodist, Old Catholic, Orthodox, Reformed and Roman Catholic communions.

The Forum's report, which will be submitted to the Christian World Communion, will be an evaluation of the three-year experience and will explore how the inter-relationships developed among the partners in bilateral discussions and in multilateral conversations can be furthered in the future.

The report also asserts that the new insights and convergences revealed by the bilateral dialogues can enable Christian men and women to experience their greater unity in Christ and help the churches' common pilgrimage on the way to that unity which Christ wills for his people.

EPS

STUDENT FEDERATION LOOKS
BEYOND 85th ANNIVERSARY

Geneva (EPS) - The World Student Christian Federation (WSCF) is "... more than a community of conflict and crisis, struggling to survive through ensuring its material and organisational continuity. The Federation is aiming to be a community of joy and celebration of Christian women and men looking and acting together towards a renewed church and a new humanity".

This statement came at the end of a meeting, 10-14 October, in Geneva of officers, general secretaries and representatives from the six regions of the Federation, called to examine the vocation of the WSCF on its 85th anniversary.

The need to articulate a vision and a direction for the organization in the 80's was the basis for the five-day meeting. Such questions as the rôle of leadership in the Federation, regionalization, relationship to churches and the ecumenical movement, accountability, and the involvement of women in local movements were all examined in the light of the need to remain open and faithful to the call of God as experienced in the past as well as the present.

EPS

AMERICAN LUTHERANS VOTE
DISINVESTMENT IN SOUTH AFRICA

Minneapolis (EPS) - The American Lutheran Church's (ALC) biennial convention has asked that the church sell all stock in companies that do business in South Africa.

During the debate, ALC President David W. Preus stepped down from the podium to defend the church's present policy of protesting apartheid, pleading that "the present policy... requires us to be heard in board rooms ... to monitor where the ALC puts its monies".

"I don't know how we will as effectively oppose apartheid without our line into the companies. The companies would sigh with relief (if we divested)... and say, 'good, we won't have them on our backs anymore'. Divestment is a symbol ... that has the fault of no continuing substance ... It does not affect the economy of South Africa".

But delegates voted 447 to 331 to ask the ALC's board of trustees to divest the church totally of stock in firms doing business in South Africa as "the most legitimate strategy in opposing apartheid".

The ALC, the USA's third largest Lutheran body with 2.3 million members, already has sold holdings in three firms doing business in South Africa. It still holds stock with a total market value of \$ 24.8 million in 18 corporations that do business there.

EPS

CRITICIZE CONSTRUCTIVELY
SAYS KENYAN MINISTER

Nairobi (EPS) - The Kenyan Government is prepared to listen to constructive criticism from Churches, Kenya's Minister of Home and Constitutional Affairs Mr Charles Njonjo has declared.

Speaking at a meeting with members of the All Africa Conference of Churches General Committee at which the organization's new General Secretary, the Rev. Max Rafransoa was introduced, Mr Njonjo said Church leaders had a right to criticize Governments and any other institutions.

"But", he cautioned, "it is very easy for a preacher in the pulpit to condemn all forms of evils in society, at a nebulous level without paying attention to realities.

Churchmen, he said, must realize that condemnation alone without offering solutions was counterproductive. "The people and system you criticize are part of you. If something goes wrong you will suffer with them and if the nation prospers, you will also prosper", he said.

Mr Njonjo called for closer cooperation between the Church and State. He also pledged the Kenyan Government's support to the AACC. "We shall give you all the support you require", he said.

EPS

UK METHODIST LEADER INITIATES
MAJOR DISARMAMENT CAMPAIGN

London (EPS) - The President of the Methodist Conference, the Rev. Dr Kenneth Greet, has called on Britain's 1.5 million Methodist community to play a major part in the disarmament campaign. As a first step all Methodists should sign the petitions of the World Disarmament Campaign which is seeking one thousand million signatures, he says.

Dr Greet, who is also Chairman of the Executive Committee of the World Methodist Council and until recently Chairman of the British Council of Churches, executive, made his plea in an open letter to all Methodists in last week's Methodist Recorder newspaper.

The letter, emphasizes the Christian duty to resist the apathy and inevitability with which many people face the prospect of nuclear holocaust. "I believe the time has come for ordinary people all over the world to express their concern. Governments must be made to feel the pressure of a global revolt against the steady erosion of our security ... let our Christian response be a witness to a better way."

Militarisation has the world "in the grip of a demonic madness" and the arms race is undermining the security which arsenals are meant to ensure, writes Dr Greet. Condemning the weapons industry for its part in the stockpiling of armaments he comments: "The arms trade is probably the most cynical and unprincipled of any in the world."

In their reaction to the weapons build-up some people were fearful and most felt impotent, writes Dr Greet, but he adds: "It is true that there is not much the individual can do. But that is no reason for yielding to a devilish temptation to do nothing at all. If we can only do a little, let us do that little as well as we can; that is the Christian response. Moreover by combining our efforts much can be achieved."

In his call to action, the first official appeal of this nature made by a Methodist President, Dr Greet asks Methodists for urgent participation in a campaign to show that we are not content with the way defence and disarmament are handled either at the UK, NATO, UN or world levels. "We want to insist that there is a better way. It is better because it is more sensible and realistic. It is more realistic in that it offers an alternative to the spiralling costs, risks and cynicism of the present system, a system which makes our dubious security depend upon the assurance of mutual destruction."

Because the Campaign is seeking support within the Communist bloc Methodists with friends in Eastern Europe should encourage them to express their views to their governments, he urges.

CHRISTMAS MESSAGE 1980

by Dr Konrad Raiser
Acting General Secretary
World Council of Churches

Christmas is a time of peace. But how can we speak of peace when there is no peace? Whole regions of the world have not known peace for generations. Many experience uneasy peace built on a spiralling arms race. Others suffer under the enforced peace of military rule and repression.

Is it not a strange time to talk of peace, with threats to survival everywhere? Could we not hold back the Christmas season for a while - at least until we can point to some tangible signs of hope for peace? Right now, the prospect of global nuclear annihilation increases ever more rapidly, while localized but no less murderous wars keep on igniting.

Who then, dares to speak of peace? Angels did, at a time not totally unlike ours, and shepherds heard it as a message of hope from the Lord. This great company of heavenly host, as St Luke describes them, sing to us again their "Glory to God in the highest and on earth his peace ..."

Women and men around the world hear the words of that celestial choir and reach again for the promise they hold, as eagerly as the shepherds did on that first Christmas night in Bethlehem.

Even more eagerly perhaps. That longing for peace is as true for the people of the east and the south as it is for those of the west and the north; for oppressor and oppressed, rich and poor; for those with empty hands or empty hearts.

At Christmastide we face that longing with a new urgency. But as we hear the angelic song of peace, it recalls an older and deeper chorus of prophets' voices. They anticipated the Christmas birth with their vision of a prince of peace. He will destroy the symbols of war, says Zechariah. "He shall speak peaceably to every nation, and his rule shall extend ... to the ends of the earth." (Zech. 9 v 10).

That is the peace we are promised again this Christmas. Yet it will not come in some easy, pleasing, neutral way. The peace our Christmas prince bestows is the fruit of justice and righteousness, as Isaiah warns those who are obsessed with security.

Not a conflict-absent but a justice-present peace; a state of shalom marked by fair distribution of resources, mutual respect for persons and a caring relationship between humans and nature; a society that is just and sustainable; a community where all may belong, contribute and share, all ages, races and abilities. Such a peace is costly.

The uneasy peace of our time also has its price. The unequal distribution of the world's resources is part of the cost. It is a peace which divides. But the prince of peace whose coming we celebrate at Christmas has broken down the divisions that separate us. He paid the price of his own life on the cross to make peace, creating a single new humanity.

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Christians cannot lower the cost of peace, but under the sign of the cross they can acknowledge it and seek ways in which to share it more equitably.

Such action helps to show that this peace we talk of is both comprehensive and complete. It refuses the false choices which set the personal and spiritual over against the material and political.

The peace promised by the prophets, announced by the angels and embodied in Mary's son is all-embracing. It is as much about the state of the body politic as it is about private peace of mind.

Yet the best news of all about Christmas is that such peace is a reality. It exists in ways which are tangible, accessible and utterly trustworthy.

New communities of love and trust are born, new parables of justice and healing are told, new seeds of peace are planted.

The life and witness of this worldwide fellowship of churches testify to that. Peace is possible. Praise God for showing us that this Christmas.

CHURCHES RAPID RESPONSE TO ALGERIAN EARTHQUAKE NEEDS

Geneva (EPS) - A rapid church agency response to the news of the earthquake in Algeria has done much to relieve the immediate suffering of the survivors of El Asnam.

In response to a half-million dollar appeal by the World Council of Churches (WCC) on Sunday, 12 October, two plane loads of relief supplies arrived in Algiers within three days.

A church relief official who travelled with one of the planes told EPS that within one-and-a-half hours of landing, the supplies - drugs, food, tents and blankets - were on their way to the disaster area.

The church relief effort was put into motion after the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS) had contacted the President of the Protestant Church of Algeria, the Rev Jacques Blanc, to find out the immediate needs.

The WCC's Acting General Secretary, Dr Konrad Raiser, in a message to the Algerian Head of State, expressed the ecumenical family's "profound sympathy to the Algerian people and the families of the victims".

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THE NEXT EPS WILL APPEAR ON 6 NOVEMBER 1980

World Council of Churches
150, route de Ferney
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LETTER TO RUSSIAN ORTHODOX LEADER TRACES WCC
CONCERN OVER TRIALS OF CHRISTIANS

Geneva (EPS) - In a letter published today (page 3) the World Council of Churches (WCC) says it is "disturbed by the coincidence of a number of cases involving Christian believers", on trial in the USSR and finds the sentences already pronounced "disproportionate with the seriousness of the crimes which have allegedly been committed".

The letter, addressed to Metropolitan Juvenaly, head of the Department of External Church Relations of the Moscow Patriarchate, describes the WCC's continuing preoccupation regarding the trials and sentencing in the USSR of Dimitri Dudko, Gleb Yakunin, Lev Regelson, and others.

The WCC has consistently refrained from entering into public debate regarding such cases despite urging from some member churches, says the letter, "since we wish to preserve a sober and careful approach that respects the complexity and particular character of the context in which your church with its millions of believers, as well as other Christian communities in your country, make their witness".

The letter makes it clear that the WCC has been in correspondence and consultation with the Russian Orthodox Church over the present cases since 1979, that the church has been deeply concerned and has been active in making contact on behalf of the WCC with the Council for Religious Affairs under the Council of Ministers of the USSR.

The helpful information and cooperation of the Russian Church has been of "vital importance for us in determining appropriate responses on the part of the WCC".

Clarification is also made concerning the role of two witnesses, both members of the Russian Orthodox Church, in the recent Yakunin trial. The letter states: "We are now able to assure other member churches that the two church-related persons who appeared at the trial did so as private citizens and at the direct order of the court".

In the context of the East-West dialogue the letter describes the timing of the trials as "particularly unfortunate" because of the close proximity of the Madrid meeting of the Conference on Security and Cooperation in Europe. "A series of trials such as those now in process," says the letter, can only make the task of reducing tensions and creating an "atmosphere conducive to detente" immensely more difficult.

Metropolitan Juvenaly is asked to convey these concerns of the WCC and its member churches, and their eagerness for further dialogue, to the highest relevant authorities in the USSR.

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DOCUMENTATION

The following is the complete text of the WCC's letter to the Russian Orthodox Church concerning Christian believers recently put on trial in the USSR, (see story page 2).

His Eminence JUVENALY
Metropolitan of Krutitzky and Kolomna
Ryleeva 18/2
MOSCOW G-34
USSR

1 October, 1980

Your Eminence,

This letter is written to convey to you our continuing preoccupation regarding the trials and sentencing of some Christian clergymen and believers in the Soviet Union. There have, of course, been numerous conversations with representatives of our member churches in the Soviet Union regarding these cases. We are aware that you have been deeply concerned and that you regret what has happened in this regard. Your counsel and advice has helped us greatly.

Because of the concern we share, we have consistently refrained from entering into public debate regarding such cases, even when member churches outside the USSR have urged us to do so, since we wish to preserve a sober and careful approach that respects the complexity and particular character of the context in which your church with its millions of believers, as well as other Christian communities in your country, make their witness. This pattern of consultation and reflection also expresses the nature of our relationship with all our member churches.

My colleagues in the Commission of the Churches on International Affairs (CCIA) wrote to you last December regarding the arrest of Fr. Gleb Yakunin, and again in March of this year on the wider concern regarding subsequent arrests of Fr. Dimitri Dudko, Lev Regelson and others. Meetings of the CCIA in February and the WCC's Central Committee in August were the occasion of direct conversations with delegates of the Russian Orthodox Church, and we have remained in communication in the meantime through the representatives of the Russian Orthodox Church in Geneva.

These communications have been of vital importance for us in determining appropriate responses on the part of the WCC. We have been grateful for your help in referring our concern to the Council for Religious Affairs under the Council of Ministers of the USSR, and that you have requested them to make it known to responsible legal quarters.

Your cooperation has helped us to clarify some erroneous press reports, for instance the one implicating the Russian Orthodox Church itself in giving testimony against Fr. Yakunin. We are now able to assure other member churches that the two church-related persons who appeared at the trial did so as private citizens and at the direct order of the court. We understand also that the testimony required of them involved a letter addressed to the WCC's Fifth Assembly in Nairobi in 1975 and are somewhat surprised that this letter should reappear five years later under significantly changed circumstances.

(more)

Yet despite the helpful information and clarification which we have received from you, a number of serious problems continue to trouble us:

1. We are disturbed by the coincidence of a number of cases involving Christian believers which are presently on trial. The most widely publicized are Father Gleb Yakunin, Father Dimitri Dudko, Mr Lev Regelson, Mr Alexander Ogorodnikov, Mrs Tatyana Velikanova, and Mr Victor Kapitanchuk. We are aware of the fact that the charges against these people do not refer to the practice of their religious belief which is formally protected under the Soviet Constitution and other relevant laws. We have also been informed that several of the defendants have made public confession to the effect that they had engaged in activities outside the realm of religion. Nevertheless, we are not convinced that the "non-religious" basis on which these trials are said to be conducted will be easily understood, either within or outside the Soviet Union, and we are concerned that the accumulation of these trials and the wide publicity given them in the Soviet media may influence Soviet public opinion against the life of the churches.

2. We find the kind of sentences pronounced in the trials already concluded to be disproportionate with the seriousness of the crimes which have allegedly been committed. It seems particularly difficult to understand that, according to the information presently available to us, Fr. Yakunin is to undergo a second trial, after having already been sentenced to five years of prison and five years internal exile.

3. The timing of these trials comes at a particularly unfortunate moment, some weeks before the opening of the Madrid meeting of the Conference on Security and Cooperation in Europe. The WCC, together with its member churches, has worked hard to assure that this meeting would re-establish an atmosphere conducive to détente. We have earnestly sought to help reduce the tensions which have led to a renewed round of arms race. A series of trials such as those in process now can only make that task immensely more difficult.

In view of these considerations, I take the liberty of requesting Your Eminence to convey our concerns to the highest relevant authorities, informing them also of the intent with which we make these comments. Of course you may assure them that we are ready and eager at any time to discuss further these issues, either by correspondence or in person.

Since a number of leaders of our member churches have made enquiries in this matter, we intend to make public the contents of this letter after an appropriate delay, to allow time for you to receive and consider it. We trust that we will receive your help, cooperation and advice in this our common concern.

Please be assured of my continued deep respect and admiration.

With fraternal greetings in Christ,

Konrad Raiser
Acting General Secretary

BLACK REFORMED CHURCHES DECLARE SWISS
CHURCHES "GOODWILL" INAPPROPRIATE

Johannesburg (EPS) - The recent decision of the Swiss Protestant Church Federation (FEPS) to continue its goodwill mission to the churches in South Africa (EPS No.26 - 9 October) has been termed "inappropriate" by a group of distinguished churchmen representing the black reformed churches in that country.

In a statement, representatives of seven churches say they believe that the only worthwhile discussion is between FEPS and the black reformed churches and if FEPS insists on talks being held with the white churches as well, "it must recognize our right to abstain from such talks and to use our influence to persuade our respective churches to do so as well".

The representatives also believe that at the present time "no meaningful dialogue can take place with the people who hold the reins of power in this country". The representatives' reaction toward the FEPS desire for a continuing dialogue is that it is "a process that slows down even further the rate of change and consequently increases both the hostility of the oppressed against their oppressors and the chances of a violent conflict".

The statement suggests that if FEPS is serious about wanting change to take place in South Africa it should "challenge those oppressors of this land", referring to the white government and churches, "to declare officially their abhorrence of the system of apartheid; to denounce its implementation, both in the state and in the Church, as being contrary to the purpose of God".

Secondly, says the statement, the oppressors should be challenged to work for the unity of the church, by bridging the barriers of race, colour, class, culture, language, and education. Only then can the true fellowship of believers be demonstrated and a new community be created at the level of peoples' everyday existence.

Next, the statement suggests that the oppressors should commit themselves "to the struggle for liberation in South Africa. That struggle demands costly effort - in dismantling the structures of apartheid; in identifying with the oppressed, exploited, dispossessed, and powerless; by opposing those who, having power and privilege, seek to maintain these at all costs; in standing alongside those who seek a new order in South Africa even when their methods are not identical to our own".

Finally, the group declared that "any group or Church seeking, as does FEPS, to intervene in the situation, ostensibly in the interest of the oppressed, must seek to learn and listen from them what their real needs are, rather than to impose on them its own particular solution".

The signatories of the statement are Dr Sam Buti of the N.G. Kerk in Afrika, Dr Gerrie Lubbe, clerk of the Reformed Church in Africa; the Rev. S. Ngobe, general secretary, Tsonga Presbyterian Church, the Rev. François Bill, Moderator, Broederking. The Rev. Sam Ngcobo, and Dr Allan Boesak, although unable to sign the statement, indicated their general agreement with the sentiments expressed.

SWISS CHURCHES AIM FOR NEW LIFE
IN ECUMENISM

Interlaken (EPS) - Seven Swiss churches have begun moves to put new life into ecumenism in Switzerland and to remove barriers hindering reconciliation between different denominations.

This follows a meeting in Interlaken 24-25 October, which brought together 120 delegates and representatives of the churches in the first major conference held by the Working Community of the Swiss Christian Churches (CTEC).

Drawing up an ecumenical history of the Swiss churches was one of the plans agreed to by the meeting. Other proposals included improving CTEC's effectiveness through regular meetings between Christian communities on religious education.

The conference concluded that the Swiss churches should give priority to a number of ecumenical issues. These included: denominational identity in ecumenical dialogue; working towards a unity which was neither monolithic uniformity nor unlimited pluralism; and reciprocal invitations to ecumenical meetings in local parishes and communities during religious festivals.

Other priority questions centred on social issues: the church's credibility in the present world situation, especially the Christian life style in a rich nation like Switzerland; the need for the church to take a position on economic growth, energy and North-South conflict; the rights of migrant workers; and youth unrest in Swiss cities.

Delegates to the meeting represented the Reformed, Roman Catholic, Old Catholics, Evangelical Lutheran, Baptist and Methodist Churches and the Salvation Army. They described the feeling of the meeting as excellent and expressed a desire to hold another similar conference within the next three years.

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PER LØNNING TO TAKE POST
AT STRASBOURG INSTITUTE

Strasbourg, France (EPS) - The board of the Lutheran Foundation for Inter-confessional Research has called the former Bishop of Borg, Norway, the Rt.Rev. Per Lønning, to become research professor at the LWF-sponsored Institute for Ecumenical Research here.

Dr Lønning is at present a teacher in historical theology at the University of Oslo Theological Faculty. He has accepted this call and will start his work in September, 1981.

Bishop Lønning represents the Church of Norway at the Central Committee of the WCC, and was recently appointed as one of the members of the preparatory committee for the WCC Assembly in Vancouver, Canada in 1983.

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NOVEMBER 1980

No 28





(2543)



(2544)

AFRICAN WOMEN THEOLOGIANS MEET

(2542)

(2542) The Rev. Margaret Boama-Secu of the Presbyterian Church of Ghana officiates at the communion service.

(2543) The Rev. Deborah Micungwe, a deacon in the Anglican Church of Uganda, and the Rev Madeline Marie Handy, Presbyterian Church of Cameroon assist Ms Boama-Secu at the service.

(2544) The communion service.

(2545) His Eminence Bola Ige, governor of Oyo State, Nigeria and the Moderator of the Presbyterian Church in Nigeria arrive for the opening of the conference.

(2546) The governor greets Dr Irene Ighodaro, Nigeria and Captain Beatrice Nweke of the Salvation Army in Nigeria.

(Story see EPS No.25 - 2 October 1980)

(2545)

(2546)





(2547)



(2548)

CARIBBEAN DEVELOPMENT

Haiti, the Dominican Republic and Trinidad are the Caribbean countries where the Ecumenical Church Loan Fund (ECLOF) and other church agencies finance grass-root development projects.

(2547) Haitian fast-food service for market workers.

(2548) Brick-making in Haiti.

(2549/50) ECLOF loans to replace sub-standard housing in Trinidad.

(2551) Haitian Christian Service finance brings water closer to the people ...

(2552) Upgrades livestock and ...

(2553) Supports terracing development for horticultural production.

(Front page: Haitian horticultural worker in the Dominican Republic)



(2549/50)



(2551)

(2552)

(2553)





(2541)



(2540)

EVIAN 1980

An international conference on Christian Education was held 24-30 September in Evian in recognition of 1980 as

the 200th anniversary of the Sunday School Movement. The theme was: "Children as active partners in the Christian community".

(2537) Some 140 educators, teachers and pastors from 51 countries celebrate together. Their conference concluded that:

(2538-39) Churches and parishes should listen carefully to the children, take their contributions more seriously and construct places where Christians of all ages can actively live their faith together.



(2538-2539)



(2537)

Bible studies, parable teaching and liturgical celebrations played an important role.

(2540) Ulrich Becker (right) a conference organizer, participating in the celebration.

(2541) The participants, together with children staged a musical play and formed a choir.

(For story on the Evian meeting see EPS No. 20 October 1980)

(Photos: Bauswein/WCC)

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WCC APPEALS FOR RELEASE OF SALONGA
IN THE PHILIPPINES

Geneva (EPS) - In a cable to President Marcos of the Philippines, the World Council of Churches' Acting General Secretary, Dr Konrad Raiser, has strongly protested the arrest of Senator Jovito Salonga, has expressed grave concern about his continued detention with no privilege of receiving visitors, and has called for his immediate release.

Senator Salonga, a Commissioner of the WCC's Commission of the Churches on International Affairs (CCIA), has been arrested without charge and detained in a Manila medical centre where he had gone for periodic treatment for injuries received in a bombing incident in 1971.

The deteriorating public order situation in the Philippines, illustrated by the recent spate of bombings, has brought increased repression under martial law rule to the citizens of that country and is now affecting the democratic opposition represented by such people as Senator Salonga.

During a recent visit to the Philippines two CCIA staff persons sought to meet with the Senator but were not granted permission from the Presidential Palace. The WCC representatives did, however, receive a letter from Senator Salonga himself in which he describes the Philippine situation as "particularly interesting".

He says: "Our country is going through very difficult times. There is a trend to smear political oppositionists by confusing them with terrorists. Terrorism is a technique I have openly and squarely condemned. But apparently they want to discredit the political opposition and in the process they may make the terrorists a respectable group, and what is worse, legitimize their cause".

Senator Salonga has clearly indicated publicly many times his abhorrence of violence. As one who has suffered and still suffers from the bombing effects he has good reason for such a stand.

Prior to his detention in the medical centre Senator Salonga had written to the Minister of National Defence, Juan Ponce Enrile asking for a meeting. This followed accusations by the minister that Salonga has "a lot to explain". In his letter Salonga says "I have nothing to hide. The whole opposition in this country and many opposition leaders abroad know my unswerving stand against terrorism. In my view, terrorism will not benefit the aspirations of our people, nor advance the cause of the democratic opposition".

One of the reasons why the government of President Marcos may at this time be tightening its repressive hold on the people could be the recent publication of A National Covenant for Freedom. This document, subtitled A Solemn Agreement for the Liberation of the Filipino People, was signed by most of the opposition leaders, including Senator Salonga.

After detailing the history of the Marcos government and the effects on the country of martial law the document states: "Never in our history have the evils of corruption and bribery, of intimidation, torture and coercion, as well as the deceit, ineptitude, arrogance and profligacy of the

(more)

politically powerful, grown to such horrifying proportions as they have during the eight years of the Marcos 'New Society'".

"Never in our history have so many Filipinos been arbitrarily arrested, detained and tortured - many of them vanishing without a trace - than during this repressive and repugnant regime.

"Concerned citizens and champions of civil liberties have now become the hunted 'enemies' of the state, while those who have subverted the democratic process have become the prosecutors.

"We salute all our valiant countrymen, particularly the youth who constitute the great majority of our people, who have steadfastly resisted martial rule because of their implacable commitment to freedom and social justice."

While in the Philippines the two WCC staff members also met with the Government Collector Mr Peralta, concerning the seizure of a CCIA publication "Iron Hand, Velvet Glove". Prepared by the Ecumenical Movement for Justice and Peace in the Philippines and published by the CCIA this publication contains a series of studies on militarization in five critical areas in the Philippines.

The studies were originally published in the Philippines but the military confiscated all the copies and detained those who were responsible for the publication.

The Collector refused to hand back the more than 100 copies which had been seized from the mails.

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CHURCH WORLD SERVICE TO BEGIN RESETTLING HAITIANS IN US

New York (EPS) - Church World Service, the National Council of Churches agency has announced that for the first time it will begin resettling Haitians who have arrived by boat in Florida.

Although there are now an estimated 40,000 Haitians in Florida, CWS and other resettlement agencies have postponed resettlement efforts in the past due to a long legal battle with the Immigration and Naturalization Service. As a result of a court decision now under appeal by the US government, the Haitians have been legally protected from deportation only in the jurisdiction of the 5th US District Court, in Southern Florida.

Recent administration moves, however, have indicated that many of the Haitians will be allowed to remain in the US under the same "entrant status" granted to Cubans, according to CWS's refugee programme staff.

The first contract signed by CWS with the government is for only 250 Haitians, though additional numbers will probably follow.

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UGANDAN BISHOP RECEIVES
EVANGELISM AWARD

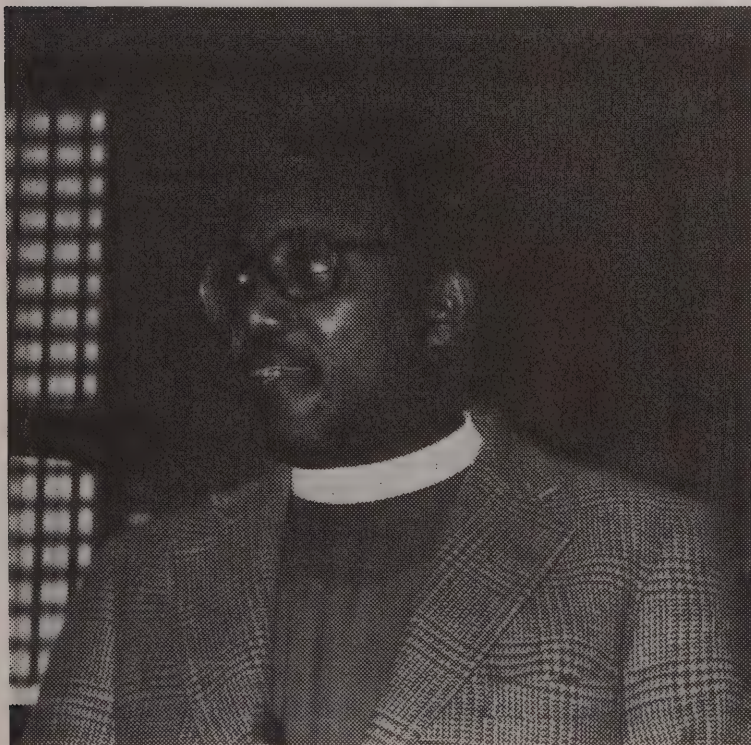
Geneva (EPS) - Bishop Festo Kivengere of Uganda has been awarded the 1980 Browning Award for Evangelism.

In a ceremony in the chapel of the Ecumenical Centre here (Monday, 3 November) Bishop Kivengere, from the Diocese of Kigezi in Uganda, was presented with the award by Dr Emilio Castro, director of the World Council of Churches' Commission on World Mission and Evangelism (CWME).

Dr Castro said that the bishop had been chosen "both for his own work in evangelism throughout the world but also to honour the Christians of Uganda who bore and bear witness to their faith even to death".

The Browning Award is given by a US-based trust to the individual who by "distinguished example, effective teaching or exceptional personal service has made an outstanding contribution to the spreading of the Christian gospel". Previous recipients have included such diverse people as His Holiness, Pope Shenouda III of the Coptic Orthodox Church in Egypt, and the Rev. Manoel de Mello, founder and head of a large Pentecostal Church in Brazil.

In his address (based on Romans I v. 14-16) at the Ecumenical Centre Bishop Kivengere, said that "the gospel exposes you to the world and then shocks you into humanity". This thought is very near to the Bishop's heart at this time as he is chairman of the programme for reconstruction and redevelopment in Uganda and is a frequent visitor to the Karamoja area of Northern Uganda where aid supplies are now relieving the most immediate distress.



Bishop Kivengere's interest in evangelism has taken him to every continent and to several international conferences.

His evangelistic message has always been tempered by both Biblical authenticity and the historical realities of life in Africa. His zeal is never divorced from his concern for the total welfare of his people. In times of crisis for his country, he became an ardent spokesman and defender of the human rights and dignity of the people of Uganda.

WCC EXPRESSES CONCERN
ON EL SALVADOR

Geneva (EPS) - In a telegram to the government of El Salvador the World Council of Churches (WCC) has requested the authorities to clarify the circumstances surrounding the deaths of three prominent citizens; asked for the whereabouts of a Christian student leader detained since February and appealed that indiscriminate bombardments of the civilian population by the Air Force cease.

In the light of the continuing violence and mounting death toll in El Salvador the WCC's Acting General Secretary, Dr Konrad Raiser, has reminded both the government and, in a separate message the United Nations Secretary General Dr Kurt Waldheim, and Dr Alejandro Orfila of the Organization of American States, of the WCC's August Central Committee statement which appealed for an immediate cessation of all repressive activity carried out against the people, their organizations and the church.

The three assassinated people mentioned in the WCC's letter are Ramon Valladares Perez and Maria Magdalena Henriquez of the Human Rights Commission in the country and Felix Ulloa the rector of San Salvador University. The student leader is Jose Guillermo Castro Romero who was detained illegally by police on 29 February.

In the message to Dr Waldheim and Dr Orfila the WCC expressed profound concern at the escalation of violence by the military authorities against civilians in El Salvador and appealed to the two leaders to use all their "influence, moral and political authority to investigate reports of institutional violence in that country", in order to bring about "long-lasting solutions consistent with the aspirations of the people of El Salvador and with their chosen organizations".

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US PRESBYTERIANS
PLAN TO REUNITE

Memphis, USA (EPS) - A plan for reuniting the two largest Presbyterian denominations in the USA will be presented to the churches policy-setting bodies in 1982. A proposed Plan for Union, to be readied for publication 1 February 1982, is expected to receive final Assembly approval in 1983. The decision on when to send a Plan for Union to the General Assemblies of the Presbyterian Church U.S. and the United Presbyterian Church was approved mid-October at a meeting of the Joint Committee on Presbyterian Union.

The committee agreed on three key provisions of the reunion proposal: The mandatory election of women to local church offices and procedures for congregations to be exempt from such requirements; the freedom and limits of conscience regarding standards of the new church; and the drafting of a confessional statement as an early priority of the reunited church.

EPS

NEW VERSIONS OF AGREEMENTS ON BAPTISM,
EUCHARIST AND MINISTRY CONSIDERED

Rome (EPS) - A new revision of the texts of the agreements on Baptism, Eucharist and the Ministry have been produced by a World Council of Churches working group.

The working group, comprising Protestant, Catholic, Orthodox and Anglican theologians, met in Rome, 28 October - 3 November. The group is mandated by the WCC's Commission on Faith and Order to study, revise and regularly incorporate in the agreements the reactions and corrections coming from the various churches.

The agreements are now moving towards the production of final versions. These will be seen as a common doctrinal expression of the churches involved.

The agreements are viewed as substantial contributions to the search for visible Christian unity and for a sacramental and conciliar fellowship.

It is expected that the final texts will be ready for presentation to the churches in 1982 and, then, after further revision, be considered by the 6th Assembly of the World Council of Churches in Vancouver, Canada, in 1983.

The text on Baptism, the preparation of which began in 1970, today reflects a near consensus view. The study on the eucharist, in preparation since 1967, has recently made progress and is on its way to a final version. The text of the ministry study is still presenting some problems, it is understood.

At the end of the meeting, the group was received in private audience by the Pope who encouraged them in their ongoing work on unity "so that it will bring forth fruit in abundance".

In commenting on the group's work the Pope said that in studying the questions of Baptism, Eucharist and Ministry they were looking at the realities which made up part of the mystery of the church and its structure. He labelled these as problems which up to now have been the cause of separation between the churches.

EPS

METHODIST EVANGELIST CONCLUDES
SOUTH AFRICAN TOUR

Johannesburg (EPS) - "There is no greater menace in the church than a born-again Christian without a social conscience. But I am also convinced that the social activist Christian without a personal experience and commitment to Christ is as great a menace", Dr Alan Walker told a recent session of the Methodist Conference of South Africa as he concluded a month-long evangelistic campaign in this country.

Dr Walker, the Australian director of world evangelism for the World Methodist Council, has been outspoken in his condemnation of the apartheid policies of the South African Government during all of his campaign. This stand evoked a comment from the South African Minister of Police, Mr Louis le Grange accusing Dr Walker of making political speeches. He suggested that "the Australian... should start packing his bags and go home". In reply Dr Walker asserted that "political leaders often want the church to confine itself to spiritual matters. Jesus came to redeem the whole of life. Before the towering evil of apartheid how can a Christian be silent? The Minister has obviously not heard me speak. My attack on the legalised racism of South Africa has been based on the Bible and on Christian doctrine."

Dr Walker also said that the Methodist Church is singularly placed to lead in the creation of a Christian Third Force in South Africa, "pledged to non-violence, which shall seek a society of justice and freedom". He went on: "No government could ban or imprison a whole church if it set out to rid South Africa of the scourge of racism". But, he believed, the Church must plan and act quickly as "unorganized goodness is no match for organized evil".

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STUDENTS CALLED TO ADVOCATE
EDUCATION FOR LIBERATION

Rome (EPS) - An international workshop of the World Student Christian Federation (WSCF) has asked the Student Christian Movement (SCM) to become "cultural agents" and to help students fight repressive forms of education and contribute to the organization of oppressed and marginalized people.

The workshop on "Education for Liberation" was held at the Centro Ecumene, near Rome, 15-26 October, and involved some 30 participants from 18 countries and six regions of the Federation.

The workshop identified the present system of education as formal and elitist and recommended popular education. Youssef Hajjar, who organized the workshop in Rome, said: "This means, for example, the alphabetisation method of Paulo Freire. This method can be adapted to many situations". He added that "the important thing is its ideological and political options". The aim is to "conscientise" the marginalized people, especially the illiterate and to enable them to reach a better understanding of situations.

The workshop said the present system of education reflects existing social oppression. The WSCF was asked to combat the attitudes of widespread disillusion among those who cannot see the possibility of changes and to try and stimulate change in the educational system.

One of the possibilities discussed in Rome was the "alternative educational practice". The workshop made reference to the wide knowledge which exists in social movements which does not find expression in the present formal educational system. Links and interaction between these two kinds of education must be found, the meeting suggested.

It also became evident that education for liberation points towards a greater democratization of the society enabling marginalized people to participate more actively in decision making.

One of the first actions to be taken by the SCM will be to oppose class, sex and race bias in all kinds of teaching material, particularly in religious education.

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EMBARGOED TO : FRIDAY, 14 NOVEMBER 1980

DEADLOCK ON ECUMENICAL DIALOGUE ON MIXED MARRIAGES

Rome (EPS) - Official dialogue on the theology of marriage and the problems of mixed marriages, begun in 1970 by the Roman Catholic Church, the Lutheran World Federation (LWF) and the World Alliance of Reformed Churches (WARC), is for the moment deadlocked, failing to find a consensus after 10 years of discussions. This was one of the unanimous statements made during an evaluation in Rome, 27-31 October, by theologians from the three church families.

Both reports and the theologians' evaluation concluded that before a common theology of marriage can be arrived at the Churches of the Reformation and the Roman Catholic Church must agree on the nature of the church and recognize each other without restrictions. Here, theological dialogue is far from a breakthrough. The problems raised by mixed marriages - recognized by the Catholic Church only if the blessing is given by a priest - is therefore far from being resolved. The tripartite commission which indicated in 1970 the urgency of solving the problem now sadly recognizes its failure. Ten years ago the Commission said "it is within mixed marriages where the separation of the churches continues to be felt in a most painful way. Therefore, the churches must make a common effort to clarify all, but in particular this question".

The commission met five times between 1971 and 1976. At the Venice meeting in 1976 a final report was drawn up which was sent to the Roman Catholic Episcopal Conferences and to the member churches of the LWF and the WARC for discussion and reflection.

The 38 reactions received (among them only one Lutheran) were evaluated at the Rome meeting. They have served for a series of recommendations now addressed to the three church families for study and practical and juridical consideration in the hope of overcoming the present impasse.

The Faith and Order Commission of the World Council of Churches has been invited to study the personal and institutional aspects which play such an important role in mixed marriages.

EPS

WCC APPEALS DEATH SENTENCE
ON KOREAN LEADER

Geneva (EPS) - The World Council of Churches has said it is "profoundly disturbed" about the appeal trial's confirmation of the "severe sentences" passed on Kim Dae-jung and his co-defendants in South Korea.

In a telegram to President Chun Doo-hwan, on 6 November, the WCC's Acting General Secretary Dr Konrad Raiser says: "Provided that the Supreme Court appeal is conducted in an open and fair manner we are confident that the previous judgements will be reversed." The telegram continued: "WCC member churches throughout the world would applaud their rapid acquittal."

In August the WCC's Central Committee wrote to member churches in South Korea saying: "We trust that the trial of Kim Dae-jung and his co-defendants now in progress will be conducted fairly and openly and, if any of the defendants should be found guilty, that their sentences will reflect not vindictiveness but rather humanitarian concern for the defendants and the entire populace. We earnestly await the release of these defendants and all other political prisoners and detainees."

In a series of moves through the good offices of the UN the World Council has endeavoured to bring pressure to bear on the South Korean authorities. However, as South Korea is not a member state UN possibilities of action are limited. Nevertheless, it is known that Secretary General Kurt Waldheim has made representations to the authorities on behalf of the defendants.

Clear also is the fact that appeals for the proper application of the rule of law and a fair and open trial have gone unheeded.

As a result of the first appeal the death sentence on Kim Dae-jung was confirmed although some defendants' terms of imprisonment were reduced. The appeal now goes to the Supreme Court. Its decision can then only be changed by the President.

It has also been reported that Korean government authorities and the KCIA, are issuing orders to newspapers to initiate a mass movement in favour of carrying out the death sentence on Kim Dae-jung. In response to such a movement the President could then say he preferred to be lenient but had to "bow to public pressure" in killing Kim.

EPS

PREFERENCE FOR THE POOR - DIRECTION
FOR MISSION IN 80'S

Geneva (EPS) - The proclamation of the Gospel and missionary activities have no real credibility unless the churches identify themselves with and participate in the struggles of the poor. This conviction was expressed by the World Council of Churches' (WCC) Commission on World Mission and Evangelism (CWME) Executive Committee during a meeting, 3-6 November in Geneva, where guidelines for the 80's were mapped out.

In addition to studying the conclusions from last May's mission and evangelism conference in Melbourne the CWME Executive Committee looked at

(more)

the various reactions made by WCC member churches and missionary organizations as well as the WCC Central Committee recommendations from August, before making specific programme proposals for the future.

Priority, they indicated, will be given to the proclamation of the Gospel of the kingdom to the poor. This preference for poor, marginalized and powerless people had been clearly stated by the Melbourne Conference.

The CWME will now have to tackle four main issues in its work with the churches and missionary organizations. Firstly, how can the evangelistic proclamation of Jesus-Christ incorporate a dimension of Christian witness and the promises and demands of the justice of the kingdom? Then, how do the "churches of the poor" fulfill their vocation? How does our Christian life-style add, or subtract, credibility to the proclamation of the Gospel in the world?

During the meeting the CWME Executive said it was quite obvious that every national Church, parish, and missionary organization must be invited to consider their lives and their priorities in ways which express solidarity with the poor and at the same time gives credibility to the Gospel that proclaims God as the defender of the widows, the orphans, and the marginalized.

EPS

CHURCHES IN GDR - LESS MEMBERS BUT MORE COMMITMENT

Greifenwald, GDR (EPS) - Less than half of the estimated 17.3 million population of the German Democratic Republic (GDR) are members of the Protestant Church. Since 1950, christenings have dropped by 75 per cent, confirmations by 80 per cent and religious marriages by 85 per cent. During the same period church participation dropped by half and religious funerals by a third. These observations were made recently by Manfred Stolpe, director of the Secretariat of the Federation of Protestant Churches in the GDR.

Mr Stolpe added that in these changed circumstances, the privileges and services of a mass state church, to which nearly all citizens adhere belong to the past.

However, it has been noted that in spite of the dwindling number of faithful, annual contributions remain unchanged, collections have doubled and participation in the Lord's Supper has steadily increased. "This means that a smaller number of faithful gives more and participates more actively in parish life", said Mr Stolpe.

According to Stolpe, the situation of having a smaller membership is not all negative. It is much easier to stimulate the interest and participation of the members in small parishes than through the structures of a mass state church. He added that solidarity and willingness of members have increased and many parishes now have their own appeal. At this point in history it is important for the GDR Churches to understand this general situation and not to resign themselves to it. Mr Stolpe added that he could see, in the 90's, a situation where in spite of official membership loss active participation in giving and participation might be higher than today.

EPS

NEW COLLABORATION ON SOCIAL ISSUES SEEN
BETWEEN GENEVA AND ROME

Geneva (EPS) - Social concerns of common interest between the World Council of Churches and the Roman Catholic Church will in future be dealt with by a newly-constituted consultative group.

The setting-up of the group, which will consider such issues as development, human rights, disarmament, health and relief aid, was approved by a meeting of the Executive of the Joint Working Group (JWG) of the WCC and the Roman Catholic Church in Rome, 6-7 November.

The creation of the consultative group was decided at the previous full session of the JWG, last February, in Marseilles. The JWG has been, since 1965, the committee charged with promoting reflection and collaboration between the Vatican and the WCC.

The JWG wants to ensure that social concerns remain on the agenda in spite of the demise, from the end of 1980, of SODEPAX (Committee on Society, Development and Peace) up to now the only joint programme between Rome and Geneva.

The new consultative group will pursue from now until the next WCC Assembly in 1983, common research and reflection on social questions.

In Rome, the executive of the JWG, comprising three WCC staff members and three persons from the Vatican Secretariat for Christian Unity, decided to ask a dozen national councils of churches and regional ecumenical organizations throughout the world to report on their experiences of collaboration on social issues between Catholics, Anglican and Protestants. These case studies will be studied and then evaluated during a working session in March 1981.

The JWG, has since 1975, been mandated to work on the related questions of the unity of the church (theological and structural aspects), on common witness (mission aspects in the widest sense), as well as collaboration in the field of social thought and action. But the Marseilles meeting was the first time that a fundamental reflection on the third concern had been tackled. The next meeting of the group will take place in Munich in June 1981.

EPS

CEC PRESIDIUUM CALLS FOR PRAYER
FOR MADRID CONFERENCE

Geneva (EPS) - A call to constant intercession for the Second Review Conference on Security and Cooperation in Europe was one of the recommendations to be made by the seven-member Presidium of the Conference of European Churches (CEC) at its recent meeting in Helsinki.

Helsinki is the city where the first and third stages of the Conference on Security and Cooperation in Europe were held and where the "Final Act" itself was signed. Thus, opportunity was taken for contacts and discussions with leading representatives of the churches and the state on the present and future significance of the Helsinki Final Act. The study and implementation of the "Final Act" and disarmament are major elements in CEC's work for peace.

The Presidium authorized the presentation to CEC's 112 member churches of a series of recommendations on "Confidence Building in the Area of the Helsinki Signatory States - Tasks for the Churches". Among these recommendations is the call to prayer for the Madrid Conference, a request to the churches to reflect on the problem of the possession and use of nuclear armaments; and a proposal for authorized participation by non-governmental organizations (NGOs) in the work of the Conference on Security and Cooperation in Europe.

The Presidium also gave attention to the proposals of the new Secretary for Studies, Prof. Dumitru Popescu, for the general theme for study work during the next three years. "The Communion of the Holy Spirit today - Trinity, Church, Creation" will be the title of the study theme.

A collection of letters, telegrams, messages, declarations and decisions - all from official church sources - representing the reactions of churches in Europe to the present international tensions has been published in a 108-page document "Dossier on Danger". The materials in the dossier are published in the original English, French or German version as they were received in the CEC office. Documents from 41 churches or ecumenical organizations in 14 countries are presented. Priced at Sfr. 5.- plus postage the booklet is obtainable from CEC, 150 route de Ferney, 1211 Geneva 20.

EPS

RUSSIAN ORTHODOX CHURCH LEADER RESPONDS TO WCC'S
CONCERN OVER TRIALS OF CHRISTIANS IN SOVIET UNION

Geneva (EPS) - A public letter to the Russian Orthodox Church expressing the World Council of Churches' concern at recent trials of Christians in the Soviet Union has been described by the Russian Church as a "positive approach".

Signed by Metropolitan Juvenaly, chairman of the Department of External Affairs of the Moscow Patriarchate, in response to the WCC's 1 October letter (see EPS No.28 - 30 October) the Russian reply takes issue with the arguments of the World Council but promises nevertheless to pass them on to the relevant state authorities and also to seek further and more detailed information on the trials.

Receipt of the Russian Church's reply points to a willingness to share more widely a dialogue with the WCC on difficult issues. This exchange began in 1962 after the Russian Orthodox Church entered the WCC and has grown considerably in mutual openness and trust.

The letter from the WCC, signed by the Acting General Secretary Dr Konrad Raiser, that prompted this most recent exchange listed a "number of serious problems that continue to trouble us". These include the coincidence and timing of the recent trials concerning Christian believers and the harshness of the sentences received.

Metropolitan Juvenaly's reply, reprinted in full below, describes the attitudes and actions of his church towards these cases and regrets that such issues as human rights and religious freedom in his society are often "extremely distorted" by Western information agencies "in the spirit of so-called psychological warfare".

The Russian Church's reply considers the effects of the trials on the Madrid talks, a dialogue that it hopes will lead to full implementation of the Helsinki Agreement, and the "cherished goal of disarmament".

EPS

DOCUMENTATION

The text of the letter, translated from the original Russian, sent by Metropolitan Juvenaly to Dr Konrad Raiser, Acting General Secretary of the WCC, in reply to the WCC's letter on recent trials of Christian believers in the USSR.

Moscow, 29.10.1980

Beloved Brother in Christ,

I received your letter of 1 October 1980, and consider that the approach adopted by you in the above, concerning further clarification of the question which troubles you, is a positive approach.

We note with satisfaction the positive value attributed by you in your letter to the cooperation of representatives of the Russian Orthodox Church in their contacts with you and your colleagues in the WCC in the sphere of human rights.

In your letter you pose a number of questions:

The first of these refers to the trials and court decisions, involving the cases of several Soviet citizens, so-called religious dissidents. In your estimation, the basic accusations and subsequent convictions in these cases might not be fully understood within and outside the USSR. Dear Brother, in respect of public opinion in our country, I would say that it receives sufficiently ample information on matters of this kind through the Soviet mass media; a fact, incidentally, which is noted by you in your own letter when you speak of the wide publicity that such trials enjoy in our country. I do not think that these most recent events (ref. trials) are likely to provoke a mood of antagonism in Soviet society, directed against the life of the Church: indeed, throughout the above-mentioned trials neither accusations nor criticism were voiced against our Church as a whole, nor against its representatives.

At the same time, presumably, the extent to which these trials are understood abroad is in direct correlation to the objectivity with which such items are reported by foreign media and is dependent on the interpretation to which such materials are subjected. Unfortunately, many aspects of the life of our society, including human rights and questions of religious freedom in particular, are often reflected by Western information agencies in an extremely distorted manner, in the spirit of so-called psychological warfare. No small wonder, then, that as a rule, a distorted perspective of these questions is created abroad.

In order to enable the World Council of Churches to get more precise information on the trials that you mention in your letter, and with a view to establishing in each specific case the inter-relation between the substantiated accusation, the attitude of the accused towards his crime and the extent of the punishment, - I have very recently contacted the Council for Religious Affairs under the Council of Ministers of the USSR, requesting it to expedite receipt by us of materials from the

(more)

relevant legal sources, stating the rationale of the respective accusations and the legislative basis on which the verdicts were arrived at. Our request also applies to the case of Fr. Yakunin.

With regard to your remarks as to the severity of the verdicts, I am obliged to draw your attention to the fact, that in all instances where the accused admitted to their guilt and showed repentance, leniency was granted them in the eyes of the law. This applies both to Fr. Dimitry Dudko and to Lev Regelson's case. Fr. Dimitry has already been appointed by me to serve in my own diocese, which is the closest to Moscow, at the church of the Vladimir Icon of the Holy Mother of God in the village of Vinogradovo, - although the investigation of his case is not yet complete.

You remarked further, that in your opinion the above mentioned trials were most inappropriately staged at a time close to the beginning of the forthcoming inter-governmental November meeting in Madrid, and suggest that they might prove an impediment to the reestablishment of an atmosphere of 'detente' and reduction of existing tensions. We think that an objective approach to this question, the topic of our correspondence, its exclusion as a tool to worsening international relations, gives us the guarantee that it will not create any difficulties preventing any of us from following that course which will bring us to a Europe made up of nations and states that are creatively implementing all the ten principles of the Final Act of the Helsinki Agreement, united by peaceful cooperation in conditions of 'detente' successfully speeding together towards that cherished goal - disarmament.

In accordance with your wishes, we conveyed your thoughts to the Council for Religious Affairs under the Council of Ministers of the USSR, with a request to transmit them to the relevant government departments. We do not object to your publishing this letter.

With loving greetings in Christ,
Chairman of the Department of External Affairs
of the Moscow Patriarchate,
Metropolitan of Krutitzky and Kolomna,
Juvenaly

EPS

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AFRICAN CHURCHES CALLED TO ACT
ON HUMAN RIGHTS

Nairobi (EPS) - African Churches should become more actively engaged in promoting human rights and the international Christian community should intensify its activities against apartheid.

These were two of the recommendations which emerged from a week-long consultation which ended here on 21 November, organized by the All Africa Conference of Churches (AACC) and the World Council of Churches' Commission on International Affairs (CCIA).

Under the theme "Political trends, human rights, arms race and development in Africa today", the 25 participants from all parts of Africa were welcomed by the incoming General Secretary of the AACC, Rev. Max Rafransoa, who said the consultation was an "excellent opportunity for concrete input into the AACC's Assembly preparations". The AACC Assembly is due to take place in August 1981.

Presentations to the consultation were made by Mr Rudolph Grimes, former foreign minister of Liberia, and moderator of the meeting, and Mr Ninan Koshy, Executive Secretary, CCIA, on "Political trends in Africa". Mr Amos Wako, Secretary General of the Inter-African Union of Lawyers, from Kenya, spoke on "Human Rights in Africa", and Professor Kimpianga Mahaniah of the National University of Zaire on "Arms Race and Development in Africa". Bishop Henry Okullu, Anglican Bishop of Maseno South, Kenya addressed the subject of the "Church's Response to Political Developments in Africa".

The consultation charged the CCIA to pay special attention to the struggle against foreign domination, colonization and neo-colonialism and against the use of mercenaries, military and political intervention in Africa, as well as against foreign military and nuclear bases on the continent and in the Indian Ocean, and, particularly in the latter case, to do this jointly with the AACC.

In other recommendations the consultation suggested that churches should study their national situations related to expenditure on arms and development priorities and to that on the doctrine of national security. Further, that churches should be more active in building public opinion on issues related to the basic needs of people and promote confidence-building measures among states and in inter-state conflicts.

With the vast number of refugees in Africa today the consultation asked churches to give greater attention to this problem with the help of the AACC and the WCC.

EPS

CHRISTIAN UNITY, DEVELOPMENT -
TOPICS AT CHURCH OF ENGLAND SYNOD

London (EPS) - The Church of England's role in the World Council of Churches (WCC) was mentioned by Queen Elizabeth in her speech opening the third General Synod of the Church of England - a speech which, like the Queen's speech to Parliament at the opening of a new session, surveys the situation and lets members and others know what is in store for them.

The mention came in the context of the part the Church of England, in the setting of the Anglican Communion, could appropriately play in the cause of Christian unity. "You will wish further to develop your contacts with the wider family of Christians beyond this land, in which your influence with the World Council of Churches and other international organizations can be so helpful", the Queen told Synod members. "I hope that here you will be able to make significant progress in a spirit of Christian brotherhood. I was myself very glad to have an interesting talk with the Pope during my recent state visit to the Vatican."

Among its decisions the new Synod made an urgent appeal to the government to increase instead of cutting overseas aid.

By 263 votes to two the Synod endorsed a private member's motion which deplored the reduction in official development assistance to poorer countries. It asked the government to restore cuts already planned and to make substantial progress towards reaching the target of 0.7 per cent of Gross National Product. (The present level of British overseas aid has now dropped below 0.4 per cent of GNP).

EPS

EPISCOPALIANS AND LUTHERANS
MOVE CLOSER IN USA

Nashotah, Wis. (EPS) - Episcopalians and Lutherans in the USA have ended a second series of theological dialogue making six recommendations and completing five agreed statements.

The agreed statements concern the gospel, eucharistic presence, authority of Scripture, justification and apostolicity.

The recommendations urge "appropriate legislative action" by the Episcopal Church and the Lutheran denominations to "mutually recognize one another as true churches where the gospel is truly preached and the sacraments duly celebrated".

Other joint recommendations include cooperation in publishing, circulating and popularizing the findings of the dialogues, and encourage local Lutheran and Episcopal parishes to "covenant together" for mutual prayer, support, common study, participation of clergy at one another's services on special occasions, and joint programmes of religious education, theological discussion, mission, evangelism and social action.

EPS

UK CHURCHES URGED TO JOIN
DISARMAMENT CAMPAIGN

London (EPS) - At the autumn meeting of its Assembly held in London 24-26 November, the British Council of Churches (BCC) called on all Christians to support the World Disarmament Campaign; welcomed with some reservations what could turn out to be a controversial report on the Christian attitude to sexuality, and criticized the British government's lukewarm attitude to the Brandt report and its cuts in overseas aid.

The call to all Christians to sign the World Disarmament Campaign's petition and to encourage others to do so came at the conclusion of a private member's motion put forward by the President of the Methodist Conference, Dr Kenneth Greet. This argued that "the continuing escalation of nuclear arms threatens the very security which the weapons are held to guarantee"; that the use of nuclear weapons would be "directly contrary to the requirements of the so-called just war"; that the doctrine of deterrence based on the prospect of mutually assured destruction "is increasingly offensive to the Christian conscience"; that the resources spent on arms were desperately needed to tackle poverty, hunger, ignorance and disease, and that the time had come for Christians to be involved more resolutely in the current debate about defence and disarmament and in taking new initiatives for peace.

Citing the "pessimism" about the future he had met among young people, Dr Greet asked: "what have we done to create a world in which some of our best young people solemnly declare that they have not got a future?"

The debate on his motion was notable for a speech from the Archbishop of Canterbury, Dr Robert Runcie, explaining why, though he could support the motion, he could not support unilateral disarmament. He was convinced that in the context of nuclear weapons the old distinctions of the just war theory were now unconvincing: "there is no such thing as just mutual obliteration." On unilateral disarmament he had been struggling with his conscience, but while he respected the sincerity of those who supported this policy he could not join them. "I doubt the exemplary power of this gesture", he said. "I fear it might destabilize the balance which has kept the peace in Europe for the past 30 years."

The report on sexuality represents among other things a response to the World Council of Churches' Study programme on the Community of Women and Men in the Church and forms part of the input for the international consultation on this issue to be held at Sheffield in June, 1981. It regards sex as essentially good and is probably best described as descriptive rather than prescriptive, tolerant and forgiving rather than censorious. Following this approach, it is prepared to accept homosexual relationships as being on the same level as heterosexual ones.

On the Brandt report the Assembly accepted a long resolution which, while accepting the arguments of the Brandt report and urging the churches to enter on a programme of development education, criticized the British Government's stance. What seems to have played a part here was the recent seminar on the question held at Church House, Westminster, when many who had attended prepared to give the British Government the benefit of the

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doubt came away convinced that it was not prepared to do anything about taking the Brandt report seriously. At all events, the somewhat bland resolution originally before the assembly was amended so that the BCC regretted "the reservations with which her Majesty's Government has received the Brandt report, and particularly the assertion "that the present world economic system is sound", regretted "that Her Majesty's Government has now made a further cut in overseas aid (which next year will be 26 per cent less than the level planned 18 months ago, and about 10 per cent less than in 1979/80), and trusted "that nevertheless Her Majesty's Government and the Irish Government will redouble efforts to end world poverty, as they have undertaken to do".

EPS

DIVISIONS BARRIER TO CHURCHES WITNESS SAYS DISCIPLE

Bakersfield, Calif. (EPS) - Christianity's divisions are a barrier to the church's witness in the world and the churches have run out of excuses for the divisions, Dr Robert K. Welsh told a Christian Church (Disciples of Christ) meeting here.

Dr Welsh, a former WCC staff person and now associate ecumenical officer for the Disciples told Pacific Southwest Disciples that the world will not accept the Christian message of reconciliation because churches have so mutilated that message with their internal division.

He also asserted that the world is running headlong into disaster "and we can no longer afford the luxury of a divided church".

The forces that divide society are the same forces at work within the churches to keep Christians alienated and separated, Dr Welsh suggested and explained: "If we can overcome those forces in the churches, we will have some basis on which to deal with them in the world".

EPS

GRANTS FOR MULTIRACIAL AREAS IN BRITAIN

London (EPS) - Grants totalling £ 88,660 have been announced from the Projects Fund of the Community and Race Relations Unit of the British Council of Churches. The grants help groups and agencies based in multiracial areas of Britain. The British Council of Churches does not run its own projects but supports groups active within local communities.

EPS

PILGRIMAGE WITH AN ECUMENICAL
EMPHASIS

By Hans Hafenbrack, of the Evangelical Press Service in the Federal Republic of Germany

Frankfurt, FRG (EPS) - The German Catholic Bishops' Conference, completely underrated the ecumenical significance of the Pope's visit to the Federal Republic of Germany, the land of Martin Luther. Two flashpoints opened the eyes of Catholic leaders. Firstly, the Evangelical Church in Germany (EKD), which is as large as the Catholic Church in the Federal Republic, vigorously refused the attempt to fob it off with a formal photo-session with the Pope in Osnabrück. At the very last minute, it received the invitation to meet with John Paul II in Mainz for at least one hour. Secondly, as "spiritual preparation" for the papal visit, the Bishops' Conference distributed a brochure on Luther written by the church historian Remigius Baumer, in which the German Reformer was unkindly described as a "heretic" and a "schismatic". A half-hearted disclaimer by the Catholic Bishops failed to mollify the anger even of prominent Catholics. Two Protestant bishops refused the invitation to attend the papal mass. The EKD issued an unusually sharp comment on this "return to the clichés of counter-reformation polemics".

The Pope, who so far has not exactly emerged as a driving force of the ecumenical movement, reacted to all this with a whole series of astonishing gestures of goodwill officially showered on German Protestants. In his opening speech at the airports of Cologne and Bonn, he presented an ecumenical passport: His pilgrimage was intended also for the separated brothers; he especially rejoiced to be among them in the jubilee year of the Augsburg Confession. At the state reception in Brühl Castle, departing from his prepared script, he lavished praise on the EKD for its contribution to the reconciliation with Poland.

In his main address to the Catholic diaspora in Osnabrück, in the north of Germany, where Catholics are only 15 per cent of the population, the Pope urged increased contacts with Protestants. In the presence of 600,000 participants in the youth mass in the Theresienwiese in Munich, he asked the Protestants to pray for their "brother John Paul" on their day of repentance and prayer. His two wishes in his closing address were the reconciliation of the nations and the unity of the Church. There is a great yearning for this "especially in your country, where Martin Luther was born and where, 450 years ago, the Confessio Augustana was ratified".

Taking his leave, the head of the Catholic Church promised: "I will serve the cause of unity. We must continue this way and not stand still".

In the encounter of the Pope with the heirs of Martin Luther, which for many commentators was the highlight of the visit, the Pope sat with Bishop Eduard Lohse and six other members of the Council of the EKD (including a woman member) in Mainz Cathedral. The place was a historical one: it had been the Archbishop of Mainz who had issued the manual for the trade in indulgences in opposition to which Martin Luther had written his Ninety Five Theses. The first copy of these was sent by Martin Luther to

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Mainz on 31 October 1517, which is regarded as the beginning of the Reformation in Germany. The Archbishop of Mainz denounced Luther in Rome and this led to the expulsion of the Reformer and his followers from the Roman Church.

Martin Luther was central in the speeches of both Bishop Lohse (who spoke first) and the Pope. Luther's first thesis ran like a crimson thread through Lohse's speech: only renewal and reformation leads to unity. The Lutheran bishop made three specific requests to the Pope: ecumenical services even on Sundays, removal of confessional differences as a bar to marriage, and the admission of Protestant Christians to the Eucharist.

In two crucial sections of his speech, the Pope also appealed to Martin Luther; to the pre-Reformation Augustinian monk of Wittenberg, of course. As Luther made his pilgrimage to Rome in 1510, so now the Bishop of Rome came to the Reformer's heirs "in order by this encounter to establish a sign of solidarity in the central truths of the Christian faith." Using the words of Paul's Epistle to the Romans, "all have sinned", the Pope presented a confession of his Church's part in the guilt of division. Then, quoting from Luther's 1516 lectures on Romans, he named the point of division: the Church is part of faith in Christ, and the "authentic proclamation" of this faith, ie. the infallible teaching office. He catalogued the main points of division: "the Church and its mission, its message and its sacraments, as well as its ministries" : in other words, almost everything which Pope John Paul II considers important. It was not surprising that he rejected the demand for a common Eucharist: first, full unity, then, eucharistic fellowship. Even in Mainz, any hope that the good words would be followed by like deeds was shattered on the rock of Peter, the Bishop of Rome's monopoly over a united Church of the future.

One other surprise was in store in Mainz. The Pope, who had received from Bishop Lohse a facsimile edition of Luther's first translation of the New Testament into German, offered as his gift in return papal approval of a German ecumenical commission consisting of representatives of the EKD and the Bishops' Conference which will explore with the Vatican Unity Secretariat a German ecumenical advance. Bishop Lohse explains this move as Rome seeking a new approach to ecumenical dialogue because it can no longer fend off the increasingly strong pressure from the grassroots (in Germany at least) with mere words.

On the last day of the papal visit, the Pope, who had been sheltered from the grassroots, came into direct contact with hundreds of thousands of young people in Munich. Barbara Engl, the president of the Catholic Youth of Munich, confronted the Pope with the actual views of many Catholics when, departing from her manuscript, she urged the head of her Church not to respond to young people solely with prohibitions in the area of sexual morality, to give careful thought to the position of women in the Church, to abolish celibacy, and to do more for the unity of the churches. For the first time in any of the twelve such encounters in the course of his five-day visit, the pilgrim from Rome failed to give an answer. Silently he left the huge island altar, supposedly to avert any danger to the young people who were now surging forward towards the Pope. The applause for Barbara Engl showed the Pope that the younger generation is not directed only towards the Bishop of Rome. In the country of the Reformation, young

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people are pressing for the recognition of what has already been achieved in the parishes. But the experiment of "ecumenism in the land of Martin Luther", if successful, would also have consequences for the churches throughout the whole world.

EPS

(Translated from the German by the WCC's translation service)

LUTHERAN PRINTING CENTRE
BLOWN UP IN NAMIBIA

Windhoek (EPS) - The printing centre of the Evangelical Lutheran Ovambokavango Church (ELOC) was blown up by unknown persons shortly after midnight on 19 November.

In the blast, the building was completely destroyed. All four walls collapsed under the force of the explosion and parts of the building are lying on top of the machines. Window panes of the surrounding buildings (including the church headquarters) also cracked under the pressure of the blast. - No one was injured.

This was the second time the centre had been attacked, the first was on 11 May 1973. The South African police have still not established who the culprits were. But the Bishop at that time, D. Leonard Auala, repeatedly said that all signs pointed towards the police themselves.

EPS

CHRISTIANS IN JAPAN PRAY
FOR KIM DAE-JUNG

Tokyo (EPS) - A relay of prayer services is underway among Japanese churches for Kim Dae-Jung and other political prisoners in South Korea. The services are taking place from 12-28 November. A candle-lit procession and joint Protestant-Roman Catholic service was held on 14 November.

This series of services follows on a chain of unceasing prayer meetings held during October. Both series were planned by the Emergency Christian Conference on Korean Problems, the Kyodan's Special Committee on Japan-Korea Relations, and the Baptist Convention.

In other actions on South Korea the general secretary of the National Council of Churches in the USA, Dr Claire Randall, has sent a cable to the South Korean President expressing concern that the government has taken over two private radio networks and limited operations of the Christian Broadcasting System. She described the action as a "severe limitation of the basic human right of access to information".

EPS

HAITIAN "SLAVES" IN THE
DOMINICAN REPUBLIC

Thousands of Haitians are contracted every year to cut sugar cane in the Dominican Republic. A seasonal migration which is the worst slave trade of them all.

(Condensed from an article in Haiti Observateur
by Maurice Lemoine)

Miles of plantations stretch away on every side. With their arms bearing the marks of cuts and stripes, thousands of ragged Haitians sweat among the sugar canes under the oppressive tropical heat. They set off for the plantations in trucks at daybreak and return at dusk with empty stomachs to prepare their only meal for the day - flour and water or a little rice. Sometimes they are lucky to add a sardine. They are downcast, broken by their poverty.

In Haiti, they were dying of starvation in the shadow of the Macoutes and of Duvalier. But not in such conditions. They were told that there was work for them in the Dominican Republic, that they were going to earn enough to feed their families. They signed the contract and set off. Once there, it is too late to turn back. They are trapped, encircled by the sugar cane, by the guards and the army in the infamous camps called "bateyes". When one mentions the clause in their work contract under which they are promised decent lodgings, toilet facilities and furniture, the workers do not laugh, they point to what lies around them. Wooden hovels, shanty huts, tumbledown cottages, slum dwellings, promiscuity. No running water, in fact no water at all, no electricity, no washing or toilet facilities. Nothing. In the empty windowless cells, the only furnishings are a few iron beds without mattresses.

They live in cages where it is so hot that they are forced to go outside. "I have left my country on the advice of the government radio to come and sleep on a sack" a man in rags murmurs.

After they arrive, some try to escape. They gather up their old clothes and set off on the road. The Dominican foremen stop them with guns drawn. "Where are you off to, Haitian? You have been sold and we have paid for you! You belong to the plantation. The first to leave will be shot and nobody will say a word to us".

After international denunciation of the scandalous conditions of existence suffered by these Haitians on the Dominican plantations, the negotiations between the Guzman (Dominican Republic) and Duvalier (Haiti) governments for the contracting of labourers were very discreet this year. This is because the 30 articles of the labour contract are evidence of a disguised trade in "slave" labour.

It was the Anti-Slavery Association of London which unveiled the affair. In August 1979, it disclosed the facts before a working group of the United Nations meeting in Geneva. The word "slavery" was used officially.

(more)

The Haitian government, hands on its holster and the government of the Dominican Republic, hands on its pocket book, spewed out a burst of indignant denials. On 20 December 1979, Milton Ray Guavara, Secretary of State without portfolio of the Dominican Republic signed the contract with his partners, Franz Cinéas, Haitian Ambassador to Santo Domingo and Hubert de Ronceray, Duvalier's Minister of Social Affairs.

In the previous contract, article 10 specified the sum to be paid to the Haitian government by the buyer: \$ 1,225,000. This specification disappears in the agreement of this year. It had made a very bad impression.

Sugar is the principal source of revenue for the Dominican Republic which is dependent on the United States for its export market and on Haitians for it to be cut. Local Dominicans who in 1965 had fought the American marines, refuse to work under the horrible conditions which prevail on the plantations. Only the Haitians, impelled by appalling poverty and weakened by 22 years of a brutal dictatorship can be subjected to such treatment.

Under the surveillance of the tontons macoutes who cross the border to spy on them to prevent any contact with revolutionaries, trade unionists, priests or militant pastors from the Dominican Republic, the Haitians sink deeper and deeper every day into misery. "Once in the fields, we cut a few canes to drink the juice and we wait for the nightfall". Their only aim up to the last day, will remain to return home with a little money. Most of them will never achieve their goal. It has been estimated that the average seasonal worker returns to Haiti with 30 pesos (US\$ 25.- approx.) for a minimum of six months work.

Since this infamous trade began, nobody has ever made his fortune in the Dominican Republic with the obvious exception of the slave dealers.

Translated from the French
Language Service, WCC

(See photos to accompany this article in Photo Oikoumene, this issue)

photo oikoumene

DECEMBER 1980

No 31



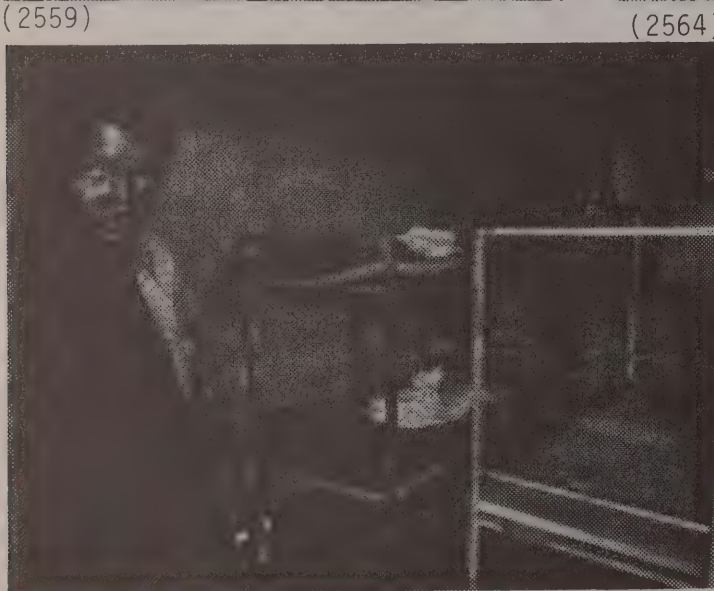
TWENTIETH CENTURY SLAVES



(2561)



(2564)



(2560)





(2568)

(2565)



(2567)

(2959-62) Thousands of Haitians work in slave-like conditions in the sugar cane plantations of the Dominican Republic. "Sold" cheaply in a contract between the two governments!

Working for a miserable wage paid in coupons they exist in intolerable conditions.

(2563) They live in slums called "bateyes".

(2564) They have neither curtains, mattress, window, electricity, shower or toilet. Many sleep on the ground, after 15 hours of work each day.

(2565) Here they prepare their only meal of the day.

(2566) From dawn to dusk they do not return home. They are all day under strict guard.

(2567) These guards are always around preventing anyone from fleeing.

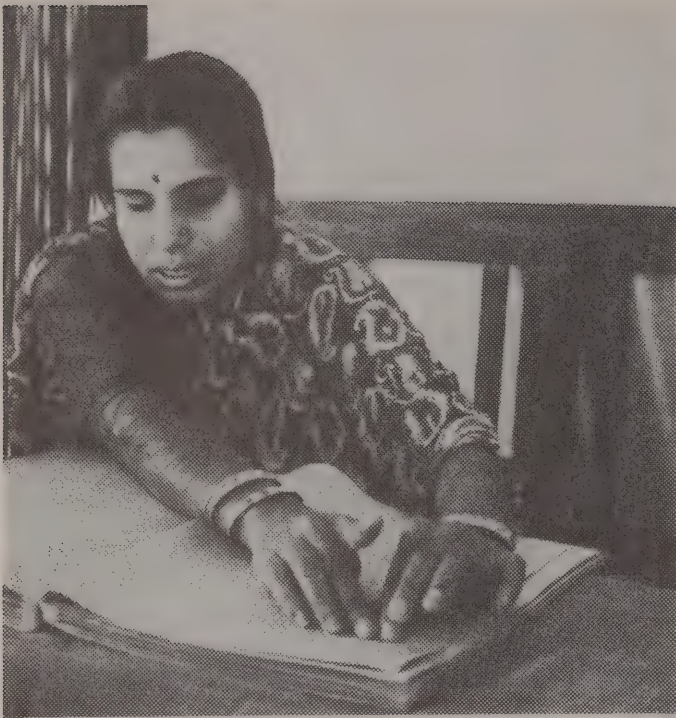
(2568) Believing in making a fortune in a season; they are trapped by poverty, exploitation and despair.

(Photos: Maurice Lemoine/André Jacques)

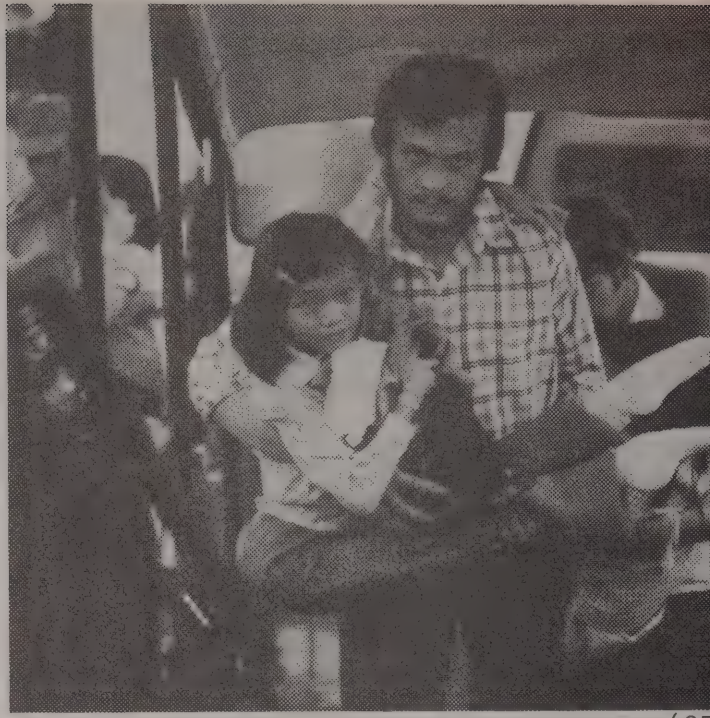
Cover photograph: In the "bateyes" of the Dominican Republic.

(2563)





(2554)



(2555)



(2556)

1981

YEAR OF DISABLED PERSONS

It is estimated that today there are more than 500 million disabled persons in the world. A figure increasing by three million a year. About 10 per cent of the population of each country suffers from one incapacity or another. The United Nations has declared 1981 as the INTERNATIONAL YEAR OF DISABLED PERSONS. Various churches and religious institutions as well as the World Council of Churches are participating in efforts to make the year well-known.

(2554) A course in reading braille in a center in India.

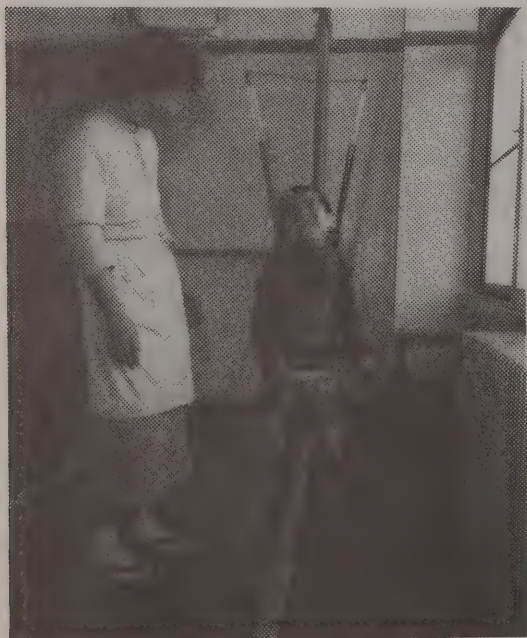
(2555) Disabled and dependent - a painful experience.

(2556) One child in 600 is mongoloid

(2557) Will he walk one day?

(2558) A treatment for life.

(Photos: WHO/UNHCR/ILO/WCC).



(2557)



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THE NEXT EPS WILL APPEAR ON 11 DECEMBER 1980

Published under auspices: World Council of Churches · World Alliance of Young Men's Christian Associations · World Young Women's Christian Association · World Student Christian Federation.

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LIBERATION MOVEMENT DECLARES ADHERENCE
TO GENEVA CONVENTIONS

Geneva (EPS) - In a ceremony at the headquarters of the International Committee of the Red Cross (ICRC), here, on Friday, 28 November, the African National Congress (ANC) declared its adherence to the Geneva Conventions of 1949 and their Protocol 1 of 1977 on the humanitarian conduct of war.

This was the first occasion on which such a declaration had been formally made by a liberation movement before the ICRC and formally received by its President, Mr Alexandre Hay.

The declaration was deposited in Geneva by the President of the ANC, Mr Oliver Tambo who also signed on behalf of Umkhonto We Sizwe, the combatants of the South African liberation movement.

The ANC has embarked on armed struggle to free the people of South Africa from the apartheid regime.

Mr Tambo said : "We of the ANC have always respected humanitarian principles in our struggle. We have always defined the enemy in terms of a system of domination and not as a people or a race, and we have been at pains to direct our war efforts at the State machine of the enemy, and not at civilian targets. We are freedom fighters set out on the road to build a new society, not killers bent on revenge."

Over a number of years, the ANC has received grants for its humanitarian work from the World Council of Churches' Programme to Combat Racism.

EPS

WCC STAFFER HONOURED

Geneva (EPS) - A World Council of Churches staff person has been awarded one of the highest distinctions in the British Commonwealth. It has been announced that Queen Elizabeth II has made Ms Nita Barrow a Dame of St. Andrew. Ms Barrow has been the Director of the WCC's Christian Medical Commission (CMC) since 1976. The distinction was given "for extraordinary and outstanding achievement and merit in service to Barbados and humanity at large" on the recommendation of the Prime Minister of Barbados on the occasion of the country's Independence Day, 30 November.

Ms Barrow, a Methodist, comes from Barbados where she began her nursing training. She continued her studies in Port-of-Spain, Trinidad; at the Universities of Toronto and Edinburgh and at Columbia University, New York.

She holds certificates in midwifery, public health and nursing education as well as sister tutor's diploma and a B.Sc. Ms Barrow was from 1954 to 1963 principal nursing officer for the Jamaican government. From 1964 to 1972 she was nursing advisor to the Pan American Health Organization and the World Health Organization. She was appointed Associate Director of the CMC in January 1972 and held that position until appointed director in 1976.

(more)

Ms Barrow, who will leave the WCC this month to enter retirement, is to continue her work as President of the World Young Women's Christian Association (YWCA). She was elected to this post in 1975 and re-elected in 1979.

On 17 October, last year (1979) in Belfast, Ms Barrow was named an Honorary Fellow of the Royal College of Nursing, Great Britain.

EPS

ECUMENICAL AID TO ITALY'S EARTHQUAKE VICTIMS

Geneva (EPS) - It was with an initial appeal for US\$ 100,000.- that the World Council of Churches (WCC) participated in the international effort to help the victims of the earthquake which devastated parts of Southern Italy on 23 November. It took less than five days for the appeal made by the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the WCC on 26 November, to be met by church-related agencies. The funds have been used to send thousands of blankets, raincoats and waterproof boots as well as tents to the affected region. The remainder of the money will be used to finance rehousing. CICARWS is working in close collaboration with the Federation of the Protestant Churches in Italy (FPCI).

The FPCI decided on 25 November, to concentrate its relief efforts in those villages where it could count on Federation member churches and where its action could be the most effective. Centres of assistance have been set up in Rapolla, Avellino, Senerchia, Salerno and Naples; where volunteers are helping in the distribution of hot food, digging latrines and erecting shelters.

CICARWS sent US\$ 10,000 to FPCI on 25 November in order to defray immediate expenses of the operation. Among the FPCI denominations involved in the relief effort are the Baptist, Lutheran, Methodist, Waldensian and Pentecostal Churches and the Salvation Army.

A week after the earthquake it was officially estimated that 2,915 people had been killed, over 1,500 are still missing, 7,550 injured and 300,000 without shelter. Rain, cold and snow which have hit the affected region have slowed the relief work down considerably and have increased the suffering of the population now in need of urgent rehousing.

It is understood that the WCC may launch a new appeal once the FPCI has made known the rehousing needs.

Among the Church agencies responding to the CICARWS appeal are those in Switzerland, Great Britain, Australia, Denmark, Sweden, the Netherlands, the Federal Republic of Germany and Canada.

EPS

EUROPEAN STUDENTS SEMINAR CALLS FOR
PALESTINIAN SELF-DETERMINATION

Uppsala (EPS) - Support for the Palestinian people's right to return to their homeland, to self-determination, and to the establishment of a free, secular and democratic state where Christians, Jews and Muslims would live together, has been made by a seminar held here 27 November - 1 December, organized by the World Student Christian Federation Europe Region.

The Palestine Solidarity Seminar, hosted by the Swedish Student Christian Movement and the Church of Sweden Mission, declared that they understood their position was in line with UN General Assembly resolutions for the solution of the Palestinian problem, and for "a comprehensive and just peace in the Middle East".

Thirty-five people, from some 10 European countries took part in the seminar. The main speakers were Father Ibrahim Ayyad, a Roman Catholic priest from Bethlehem who, since 1967 has been living in Beirut, and is a member of the Palestinian National Council; Dr Eugen Makhlof, originally from Haifa now living in Beirut, who is the President of the Palestinian Red Crescent, and Professor Sigbert Axelsson of the theological faculty of Uppsala University.

In the final declaration the seminar reiterated its support for the Palestine Liberation Organization, "as the sole legitimate representative of the Palestinian people". Emphasis was placed on the belief that the "Palestinian people both inside and outside the occupied territories is one and indivisible".

The declaration continued: "We call for Israeli withdrawal from all occupied territories without delay, and we denounce the continuing aggression against the Palestinian and Lebanese population in South Lebanon. We also denounce the annexation of Arab Jerusalem by the Israeli state, and the changes this is bringing about in its different features. We salute the resistance of the Palestinians in the occupied territories, and particularly in Jerusalem and we call on all people of goodwill to extend help to them in their struggle to stay in their homeland.

"As representatives of Student Christian Movements and especially at this time of increased repression against the Palestinian educational institutions, we call for an end to all Israeli measures against the Palestinian students in the occupied territories, and for the preservation of their right of expression and free speech.

"We commit ourselves to work within the Churches and academic community for a clearer understanding of the Middle East conflict and for the incarnation there of the fullness of human liberation."

EPS

UK CATHOLIC BISHOPS LOOK TO
FULLNESS OF CHRISTIAN UNITY

London (EPS) - Before joining the British Council of Churches (BCC) the Roman Catholic bishops of England and Wales need to be assured that Catholic membership will promote not only a more coherent Christian witness (about which there seems little doubt) but also the fullness of Christian unity. At a meeting in London (24-27 November) they recognized the powerful arguments in favour, but at the same time felt hesitations over whether membership of the BCC might not serve to perpetuate rather than overcome the present pattern of Christian disunity. Hence, while expressing their gratitude for the renewed invitation for membership from the BCC, they resolved to set up a small joint committee with the BCC, to consider the way forward - and not, stressed Bishop Alan Clark of East Anglia, president of the bishops' ecumenical commission, a way backward. There is now no question of the status of BCC statements on moral issues or of financial considerations standing in the way, as prevented Catholic membership earlier this decade.

At their meeting the bishops also discussed initial plans for the Pope's visit to Britain, and issued major statements on unemployment, the nuclear deterrent, and South Africa. On the latter they pointed to the "minimal progress in genuine liberalization over the past three decades" and expressed anxiety lest economic ties with South Africa contribute to the exploitation of its disadvantaged members. They warned against white people from Britain going out to work in South Africa: "All new white immigrants must consider whether they are taking jobs that rightfully belong to the black community, and whether their action would be compatible with Christian teaching."

On unemployment the bishops challenged the basic assumptions of the consumer society and said it would be "disastrous" if the benefits of new technology were restricted to the few. "We are told that economic stability is the first step and that only then will human situations right themselves," they said in criticism of present economic policies. "We believe the opposite to be the true order." Economic strength, while desirable and worthwhile, should be the servant, not the master, of the people making up the community. "'Economic man' is a stunted and disordered image of what man should be," they said. "Man is made in the image of God, not of money. Any attempt to serve both is doomed. An attempt to serve only money is idolatry." Burdens and sacrifices should be shared, as should what work was available: "If, as seems most likely, there is to be no return to full employment in the foreseeable future, it is urgently necessary that thought be given to how the opportunity to work may be shared in a technological society," they concluded, adding that the economic benefits from technological progress should be equitably divided among the world's nations.

CHURCHES LAUNCH ABORIGINAL LAND RIGHTS
EDUCATION PROGRAMME

Sydney (EPS) - The Australian Council of Churches (ACC) and the Catholic Commission for Justice and Peace have launched a joint ecumenical education programme for Aboriginal Land Rights. Central to the programme is the resource book "Land Rights - A Christian Perspective" written by a Sydney graduate of the Australian College of Theology, Mr Derek Carne, for the joint Churches' Task Force.

Speaking at the launching, the chairman of the Task Force, Roman Catholic priest, Fr. Pat Dodson said: "As Aborigines, Land is our mother. We belong to the land. It is the ground of our being. So Land Rights is the best way of expressing the social and cultural aspects of being an Aborigine. We hope this programme will help the people of Australia to understand the Aboriginal people."

Mr Carne, explained that in his book he aimed to help Australians who see the problems Aborigines face to gain some understanding of why things are like they are. "The violence of the past has not ceased, it has just taken on a different form, taken on the form of structural violence", he commented. The book is directed at Christians and according to Mr Carne, "The mission of the church is to stand on the side of the oppressed and to make their governments stand on the side of the oppressed. This mission is the responsibility of all Christians."

EPS

IRISH CHURCH LEADERS CALL FOR
WEEK OF PRAYER

Belfast (EPS) - The leaders of the four main Irish Churches have appealed to "the members of our churches, and indeed the whole community in our island, North and South", to make the week of 28 December to 4 January a week of prayer for Ireland.

"The closing year is shadowed still by continuing violence, especially in Northern Ireland, and by the fears, suspicions, sorrows and divisions which this feeds, even far beyond its borders", said the appeal, which is signed by Dr John W. Armstrong, Church of Ireland Archbishop of Armagh; Cardinal Tomas O Fiaich, Catholic Archbishop of Armagh; the Rev Ronald G. Craig, Moderator of the Presbyterian Church in Ireland; and the Rev W. Sydney Callaghan, President of the Methodist Church in Ireland.

"New shadows, too, have been falling across our land, as in the wider world, with rising unemployment and economic uncertainty. A new year should mean new resolve and hope: yet, unless we can find new ways of life together and new inspiration in seeking and living in God's will, we can count on nothing but a sad repetition of the past."

The appeal comes at a time when no end seems in sight for the hunger strike by the seven Republican prisoners in the Maze prison (Long Kesh) in pursuit of their claim for political status, with the likelihood growing that it will lead to the death of one or more of the strikers with consequent repercussions among the Catholic community.

EPS

CCA GENERAL SECRETARY
VISITS CHINA

Singapore (EPS) - Dr Yap Kim Hao, General Secretary of the Christian Conference of Asia (CCA) visited the People's Republic of China for two weeks, late October. Bishop K.H. Ting had extended an invitation to him, and he had worked through official channels so that the visit could be a personal and private one, not part of a group tour.

It so happened that Dr Yap was the first representative of the Christian church outside China to meet with Chinese church leaders after the formation of the China Christian Council.

The China Christian Council was set up during an eight-day congress of Chinese Protestant Christians in Nanking early in October. This was the first such congress in 20 years.

The new council is to be in charge of religious affairs and will undertake the training of ministers, the translation and publication of the Bible, the publication of Christian literature and the co-ordination of church activities in general. Bishop K.S. Ting was elected president of the council.

Dr Yap visited Kwangchow, Shanghai, Nanking and Beijing. In each of these cities he had discussions with church leaders - leaders of the Three-Self Patriotic Movement and China Christian Council, and local pastors. Opportunities were provided for him to visit Protestant and Roman Catholic churches, Muslim mosques and Buddhist temples. He was welcomed as overseas Chinese, and he could have "frank and open discussion" with many Christian leaders.

Dr Yap writes: "The Chinese Church leaders shared with me their perceptions of the Christian movement in China, and they were very eager to receive my reports on the situation of the various churches in Asia. In Nanking I was able to meet with the faculty members of the Nanking Theological Seminary and the Centre for Religious Studies of Nanking University. This became a three-hour long sharing of ideas and insights about the future of the Christian movement in China and the theological challenge for Asian Churches."

Of the October Chinese National Christian Conference Dr Yap says that it was considered to be the third national meeting of Protestant Christians. The first was held in Beijing in 1954 and the second in Shanghai in 1961. Of the third meeting Dr Yap says: "Many of the 176 delegates had not seen one another since 1966 at the beginning of the Cultural Revolution. Many of them had gone through personal suffering and hardship when the churches were closed, and they had to seek their livelihood working in the factories and in the countryside.

"The coming together of these Chinese church leaders was a moment of rejoicing, thanksgiving to God...

"It was reported at the conference that there are now between 50 to 60 churches which are open in the different cities of China. Almost every

(more)

church is full during the worship services on Sunday, in some cases on Saturdays. Pastors are busy registering the large number of parishioners and visiting them in order to know and to minister to their spiritual needs. Former pastors are assuming leadership in these congregations and there is usually a team of pastors serving the Christian community. The pastors and members of the congregation come from various theological and denominational backgrounds, but they are now working together in the one ministry and in the one local church and growing in a sense of unity.

"The family worship services or house churches continue to function, especially in the areas away from the churches which have been opened. Most members of the house churches join the congregational worship in the churches. It is anticipated that some of these house churches will continue because it may not be possible to get a sufficient number of churches for Christian worship. It is also likely that a few of these will continue to function because of the strong leadership which had been asserted and the possibility that there may be disagreement with the majority of Chinese leaders. Many of the house churches, however, have already established relationships with the pastors of the churches."

Dr Yap was told of the new China Christian Council and the continuing Three-Self Movement. "The Council will seek to serve all the churches and all the Christians throughout the country. There are 31 members elected to serve on the Standing Committee and the General Secretary is Bishop Zheng Jian-ye of Shanghai. Associate General Secretaries are Mr Han Wen-chao and Mr Cao Sheng-hao."

The Chinese Christian Three-Self Patriotic Movement will continue to function with a separate Standing Committee of 36 members. Bishop K.H. Ting was elected also to serve as the President of the Three-Self Movement. The General Secretary is Mr Shen Tuh-yung. The Associate General Secretaries are Han Wen-chao and Shen Cheng-en. Ten Vice Presidents were elected and the Honorary Chairman of the Three-Self Movement is Dr Ms Wu Yi-fang.

The work of the Three-Self Movement will continue to promote the principles of self-governing, self-support and self-propagation of the churches. It will unite all Protestant Christians in China, foster love for the country and respect for the law of the land. It will assist the government to implement the policy of religious freedom and the building of a socialist society.

The Nanking Seminary, Dr Yap reports, will receive students in February 1981. It is anticipated that there will be 400 - 500 applicants from all over the country for admission. The plan is to take in 40 students each year for theological instruction and to develop correspondence courses.

Faculty members who have been serving in the Centre for Religious Studies and new staff recruits will constitute the faculty of the Nanking Seminary. The main building of the Theological Seminary was returned, has been renovated, and now is ready for use. The library is in the process of being organised. There is a need for good theological books suitable for use in the Chinese Church.

(more)

On the publication and distribution of the Bible, Dr Yap writes:

"The Three-Self Movement has reprinted the 1919 Union version of the New Testament. Fifty thousand copies have been printed. It is hoped that the whole Bible will be reprinted before Christmas. The publication figure is 85,000.

"Steps are being taken to revise the Bible so that it will take into account the changes in the language and written characters and the results of modern biblical scholarship.

"The Shanghai committee has also published a simplified version of the hymnal for use in congregational worship.

"The Chinese religious periodical Tian-Feng will resume publication this month. Mr Shen Cheng-en of Shanghai is the editor of this periodical."

In the concluding section of Dr Yap's report, he talks of churches and church services in China. He also gives his general impressions of the Chinese church's understanding of its task at the present time.

"In Shanghai, the former Moore Memorial (now Mo-An Church) has a staff of seven pastors and five retired pastors and three Bible women. Each Sunday, about 6,000 people gather for worship.

"Another church which is open in Shanghai is the Pure Heart Church or Qing-xin, which has five pastors. It conducts a Wednesday Bible Study class, a service on Friday and two services on Sunday. The church holds a congregation of 1,300. In June eleven people were baptised and they hope to baptise 40 at Christmas.

"In Beijing, two Protestant churches have been opened. The Beijing Christian Church meets at the premises of the Bible Society, with three pastors serving the congregation. The other Protestant church is Kang-Wah Church with two pastors giving leadership.

"There are about 500 people worshipping in each of these Churches. The Roman Catholic Cathedral has three masses each Sunday for over a thousand people with 14 priests serving in the church. Another Roman Catholic church has now been opened in Beijing.

"In Kwangchow one Roman Catholic Church and two Protestant Churches have been opened.

"Among those who attend church services are not only older Christians but young and middle-aged people as well. Not all the young people come from Christian homes. Some of these young people are searching for spiritual values in these days of ideological confusion especially among the youth in Chinese society.

"My visit was a very timely one. As pointed out by a church leader in Shanghai, this is the best time for the Christian church in terms of religious freedom. Christians have the freedom to believe and to profess their faith openly. Church leaders made it clear that there is no government interference in the practice of their faith. The fact that such large numbers of people are gathering in the Churches in the cities is a sign of the new climate in the country.

(more)

"The Chinese Church has been able, in the past 30 years, to project a new image of itself in Chinese society. With the principles of self-governing and self-support, they have been able to establish themselves as an institution in China and to communicate that the Christian faith is not western religion but part of the life and culture of the Chinese people.

"Chinese Christians have been trying to stand with the people and identify themselves with the struggles of the people in the building of a new China. The Chinese Church is being accepted in Chinese society. The challenging question facing the Chinese Church leaders is - what is the distinctive Christian contribution of the Church in new China? In looking at the history of the Christian Church in China and the history of the people of China, they are aware that God is at work among the people in their country. The task of the Chinese Church is to articulate the theological understanding of the work of God among the Chinese people and the place of the Church in Chinese society. It is a difficult task, and we must continue to pray and to support the work of the Christian Church in China."

In a resolution passed at the October congress the Chinese Christians expressed their desire for friendly relations with churches and Christians abroad "on the basis of equality and mutual respect". However, they continued: "We are strongly opposed to the small number of people abroad who take a hostile attitude towards New China, disregard the authority of the Chinese Church and of our Three-Self principle, make efforts to split the Chinese Christian communities and even to engage in anti-China subversive activities under the guise of spreading the Gospel. We believe most fellow-Christians in other countries would not approve of such offensive activities".

(Adapted from Christian Conference of Asia news).

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MIDDLE EAST CHURCHES MEET
IN THIRD ASSEMBLY

Nicosia (EPS) - The need for Christians to stay in the Middle East and be proud of their presence in the region was one of the main areas of concern discussed at the third Assembly of the Middle East Council of Churches (MECC) held here 27 November-3 December.

The concern regarding the presence of Christians in the region is a reflection of the fact that over the past few years, with the changing social and political trends, many minorities have emigrated.

The theme of the Assembly echoed the May 1980, Melbourne conference theme "Thy Kingdom Come" and was presented in an address given by His Beatitude Patriarch Ignatius of Antioch, one of the three moderators of the Assembly.

Among other speakers were Dr H. Aharonian, the President of the Armenian Evangelical Union, and also an Assembly moderator, on "Unity and Witness at the crossroads in relation to the MECC", and Professor Todor Sabev, deputy general secretary of the World Council of Churches (WCC). The third moderator of the Assembly was Bishop Samuel of the Coptic Orthodox Church.

Dr Aharonian's paper provoked wide discussion among the 90 delegates who represented Eastern and Oriental Orthodox as well as Protestant Churches, in that, in an area with such disparate church traditions and challenges, there is an increasing desire for unity.

Church renewal is another subject which demanded agenda time. The differing views of the two main church groupings were seen in that the Orthodox Churches explained their position on renewal by emphasizing the wealth of church tradition while the Protestant grouping advocated the need for the churches to be self-critical and relevant to a changing society.

The first MECC Assembly was held in Cyprus in 1974. Since that time the MECC has become known as a most important vehicle in the region for ecumenical exchange on both theological and service questions.

EPS

SOUTH KOREAN PRISONERS' FAMILIES
CALL FOR PRAYER

Tokyo (EPS) - "O Lord, how long shall I cry for help, and thou wilt not hear? Or cry to Thee 'Violence!' and Thou wilt not save?" Habakkuk 1:2. This message has been sent to "friends and Christians overseas" by the families of prisoners in South Korea who are this week anticipating the sentencing by the Supreme Court of Kim Dae-yung and other democratic leaders such as the Rev. Mun Ik-hwan, Professor Lee Mun-Young and the poet Koh Un.

The families have expressed their thanks for all prayer messages and help extended to the prisoners and to themselves both by individuals, groups and governments.

The delay in pronouncing the sentences (previously expected on 5 December) is, the families would like to believe, a "result of joint prayers and actions of churches, governments, politicians, labour unions, and the millions of supporters of the free democratic people of South Korea".

EPS

MILLION DOLLAR APPEAL LAUNCHED
FOR REBUILDING VIETNAMESE CHURCHES

Geneva (EPS) - An appeal for more than one million dollars has been launched this week to provide material aid and financial assistance for church reconstruction in Vietnam.

The US\$ 1,375,000 appeal follows a request from the "General Evangelical Church of Vietnam" (Eglise Evangélique Générale du Vietnam) to the World Council of Churches' (WCC) Inter-Church Aid, Refugee and World Service (CICARWS) to reconstruct 20 churches, chapels, parsonages and other church-related buildings in Hanoi and Haiphong and in nine provinces of Vietnam within 350 kilometres of the capital.

The churches and other buildings were destroyed or damaged by bombing during the 1964-72 war. Some have been provisionally repaired. They now need to be permanently or completely reconstructed.

In a letter to related churches and friends, CICARWS director, Jean Fischer says: "This is the first opportunity offered to the ecumenical fellowship to engage in a large-scale inter-church aid effort and to express solidarity with the church in Vietnam, although WCC related churches and agencies have made substantial contributions to reconciliation and reconstruction efforts for the people of Vietnam throughout the last decade or so".

In their letter to the WCC the Vietnamese church leaders say that during the war US air raids destroyed in addition to churches, chapels and pastors houses, the Bible Institute, the headquarters of the General Evangelical Church, and the Library.

Most of the buildings hit by bombs have been utterly destroyed; only a gaping hole that could be used as a fish pond remains. Other buildings have caved-in roofs, broken walls and smashed furniture. Some have been temporarily rebuilt using make-shift material such as mud or woven bamboo walls and straw or oiled paper roofs.

EPS

TUTU AWARDED
ONASSIS PRIZE

Athens (EPS) - Bishop Desmond Tutu, general secretary of the South African Council of Churches (SACC) has been awarded the Alexander S. Onassis public benefit foundation award.

The prize, valued at \$ 100,000, will be presented in June. The citation says the award is for the Bishop's "leading contribution to the worldwide struggle against racial discrimination and his unflinching courage in expressing the demand for an equal and peaceful co-existence between whites and blacks in South Africa".

The foundation was established in honour of the late Aristotle Onassis' son Alexander, who was killed in an air crash in 1973.

Bishop Desmond Tutu has been restricted to South Africa since his passport was withdrawn by the government in March 1980.

EPS

SECURITY POLICE CAUSE CANCELLATION
OF YOUTH MEETING

Manzini, Swaziland (EPS) - The presence of security police in an international Christian youth meeting has sparked off a major controversy, culminating in the premature cancellation of the conference.

The security officers were discovered in a conference organized by the All Africa Conference of Churches (AACC) Youth Department and the World Student Christian Federation (WSCF).

"We discovered the two policemen following the opening session" said Mr Costa Magiga, the AACC Youth Secretary.

"We asked them to leave the meeting, which they did, but the next day two senior police officers came and informed us that Swaziland law demanded that all the meetings should be monitored by police."

It was then that the steering committee decided to cancel the meeting. "We realized the danger to which some of the participants would be exposed if the police attended the meeting," said Mr Magiga.

So five days before the meeting was officially scheduled to end it was cancelled and all participants asked to disperse.

Mr Magiga explained that the meeting which was to have been attended by more than 20 youth leaders from Southern Africa, would have discussed issues relating to the liberation struggle in the region as well as methods of enhancing solidarity with the suffering masses and refugees from South Africa and Namibia.

EPS

MATERIAL AID APPEAL FOR POLAND

Geneva (EPS) - The World Council of Churches' (WCC) Commission on Inter-Church Aid, Refugee and World Service (CICARWS) has launched an urgent appeal for material aid for Poland.

The request is to supply 1,000 winter overcoats, 5,000 - 10,000 blankets and a mixture of food supplies to alleviate needs of children in hospitals, and old people's institutions. The appeal was launched by CICARWS within the framework of an agreement made in 1971 between the Polish Ecumenical Council and the Ministry of Health and Social Welfare. This agreement was renewed in 1979 for a further three years.

The serious food shortages in Poland affect people in hospitals, especially the children, and inmates in the old people's homes. There are presently some 60,000 old people in state homes and 500 in church homes. Among the requested food products are powdered milk, butter, oil, coffee, rice and other foods which can be preserved.

EPS

ECUMENICAL CALENDAR 1981JANUARY

3 - 10	<u>Faith & Order</u> - Standing Commission	Annecy, France
19 - 23	<u>Education/CCPD</u> - Workshop on "The Dimension of Justice in Religious Education"	Australia, New Zealand or South Pacific
28	<u>DFI</u> - Joint Meeting with staff of Vatican Secretariat for Non-Christians	Geneva
28 - 1 Feb.	<u>CCPD</u> - Ecumenical Development Fund, Contributors' Consultation	Geneva

FEBRUARY

6 - 8	<u>WCC</u> - Assembly Planning Committee	Geneva
9 - 13	<u>WCC</u> - Executive Committee	Geneva
24 - 1 March	<u>Church & Society</u> - First Asian Consultation on Energy for my Neighbour	Madras
28 - 6 March	<u>Youth</u> - WCC/SYNDESMOS Joint Meeting	
	<u>CICARWS</u> - Southern Africa Meeting	Zimbabwe

MARCH

1 - 8	<u>CCIA</u> - Human Rights Advisory Group	Hong Kong
2 - 6	<u>CICARWS</u> - AACC/WCC/LWF Africa Refugee Consultation	Nairobi
9 - 13	<u>WCC</u> - Consultation sponsored by Joint Working Group	Italy
9 - 13	<u>Church & Society</u> - Second Asian Consultation on Energy for my Neighbour	Chiang Mai, Thailand
9 - 15	<u>PTE</u> - Latin American Commission	Sao Paulo, Brazil
16 - 19	<u>Unit II</u> - Seminar with US Churches	Atlanta, GA., USA
16 - 20	<u>Church & Society</u> - Middle East Consultation on Faith, Science and Society	Beirut
21 - 27	<u>CICARWS</u> - Pacific Advisory Group	Western Samoa
22 - 27	<u>CICARWS</u> - Latin America Project Group	Panama
23 - 27	<u>CICARWS</u> - Asia Regional Group	Bangkok
24 - 27	<u>CCPD</u> - Latin America Regional Network Meeting	San José, Costa Rica

APRIL

5 - 11	<u>Bossey</u> - Workshop on "Signs and Symbols in the Communication of the Gospel"	Bossey
6 - 10	<u>CEC/CICARWS</u> - Europe Regional Group	Zurich
13 - 27	<u>Bossey</u> - Seminar on Orthodox Theology and Spirituality	Bossey
20 - 25	<u>PTE</u> - All India Theological Teachers' Conference	Bangalore
24 - 27	<u>Church & Society</u> - Nucleus Group on Theological Issues in Debate about Humanity, Nature and God	Chicago, Ill., USA
27 - 30	<u>CCPD</u> - West European Consultation on Transnational Corporations	Belgium
26 - 1 May	<u>CMC</u> - Regional Study Meeting on Health, Healing and Wholeness for the ASEAN Countries	Denpasar, Bali
	<u>Education</u> - Workshop on Religious Education in a multi-religious Society	Manchester, UK
	<u>Youth</u> - Youth Working Group and Regional Youth Secretaries	

(more)

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MAY

2 - 15	<u>Pacific Conference of Churches</u> - Assembly	Tonga
4 - 8	<u>CMC</u> - Annual Meeting	Denpasar, Bali
5 - 6	<u>WCC</u> - Joint Working Group Executive Committee	Geneva
5 - 11	<u>CWME</u> - Commission Meeting	Romania
10 - 13	<u>CWME</u> - Working Group on Orthodox Witness Today	Romania
10 - 16	<u>CCIA</u> - Commission Meeting	Bonn, FRG
11 - 15	<u>Bossey</u> - Board Meeting	Bossey
11 - 15	<u>CICARWS</u> - Africa Church Aid Committee	Zimbabwe
Mid-May	<u>Faith & Order</u> - Consultation on Authoritative Teaching	USA
16 - 22	<u>Family Education</u> - Conference on "The Religious Affirmation of the Humanity and the Socialization of Persons with Disabilities"	Barbados or Jamaica
18 - 28	<u>Christian Conference of Asia</u> - Assembly	Bangalore, India
22 - 31	<u>Education</u> - Working Group and Regional Education Secretaries' Meeting	Trinidad
	<u>CCPD</u> - Asia Regional Network Meeting	

MAY-JUNE

<u>CICARWS</u> - Meeting of Africa Secretaries	Utrecht
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JUNE

1 - 5	<u>WCC</u> - Joint Working Group	Munich
1 - 12	<u>PCR</u> - Commission Meeting	Zimbabwe
7 - 13	<u>Education</u> - Consultation on Orthodox Curriculum for Rural Areas	New York
8 - 13	<u>Bossey</u> - Workshop on "Family Life under Stress"	Bossey
8 - 14	<u>CICARWS</u> - Commission Meeting	Geneva
12 - 16	<u>Church & Society</u> - Working Group on Biological Manipulation	Amsterdam or Zurich
15 - 20	<u>Bossey</u> - Seminar on Death and Life in different cultures	Bossey
Mid-June	<u>Faith & Order</u> - Consultation on Unity of Church and Unity of Humankind	Switzerland
20 - 26	<u>CCPD</u> - Commission Meeting	Indonesia
20 - 27	<u>Church & Society</u> - Working Committee	Middle East or West Africa
22 - 26	<u>DFI</u> - Consultation on the Church and the Jewish People	London
23 - 4 July	<u>Bossey</u> - Seminar on "Elements of Unity, Obstacles to Unity"	Bossey
27 - 2 July	<u>Church & Society</u> - National Conference on Faith, Science and the Future	Jos, Nigeria
29 - 2 July	<u>CICARWS</u> - Meeting of Asia Secretaries	New York
	<u>Education</u> - Consultation on Church-related Educational Institutions	

(more)

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JULY

7 - 18	<u>Bossey/CCPD</u> - Workshop on "The Truth shall make you free"	Bossey
10 - 19	<u>Faith & Order</u> - Consultation on the Community of Women and Men in the Church	Sheffield, UK
12 - 15	<u>PTE</u> - North American Consultation on "Global Solidarity in Theological Education"	Toronto
16 - 18	<u>PTE</u> - Commission Meeting	Toronto
21 - 28	<u>World Methodist Conference</u>	Honolulu, Hawaii
	<u>CCPD</u> - Asia Regional Consultation on Transnational Corporations	
	<u>Church & Society/CCIA</u> - Preparatory Meeting for Public Hearing on Nuclear Disarmament	Geneva
	<u>DFI</u> - Christian-Hindu Meeting	India
	<u>Youth</u> - Seminar on "Faith and Justice"	

AUGUST

2 - 12	<u>All Africa Conference of Churches</u> - Assembly	Nairobi
11 - 13	<u>WCC</u> - Assembly Planning Committee	Bad Saarow, GDR
14 - 16	<u>WCC</u> - Executive Committee	Dresden, GDR
17 - 26	<u>WCC</u> - Central Committee	Dresden, GDR
	<u>Church & Society</u> - Africa Consultation on Energy for my Neighbour	Tanzania

SEPTEMBER

21 - 30	<u>DFI/CICARWS</u> (in cooperation with CCPD and CWME) - Christian-Muslim meeting on "Christians and Muslims living and working together: The Ethics and Practices of Humanitarian and Development Programmes"	
	<u>Church & Society</u> - Consultation on Theological Issues, Humanity, Nature and God.	

OCTOBER

Mid-October	<u>Faith & Order</u> - Consultation on Nicene Creed	USSR
15 - 28 Feb.	<u>Bossey</u> - Graduate School of Ecumenical Studies	Bossey
18 - 26	<u>CCPD</u> - Political Ethics Consultation	Cyprus
26 - 30	<u>CMC</u> - Regional Study Meeting for the South Pacific	Nanda, Fiji
29 - 3 Nov.	<u>WCC</u> - Assembly Planning Committee	Vancouver, Canada
	<u>Church & Society</u>	
	- Latin American Meeting on Faith, Science and Society	Brazil
	- Latin American Consultation on Energy for my Neighbour	
	<u>CWME</u> - Consultation on Common Witness in Eastern Europe	

OCTOBER-NOVEMBER

	<u>Education</u> - Regional Meeting on Church Care for Abandoned Children	India
	<u>CCIA</u> - Consultation on Militarism and Human Rights	

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NOVEMBER

6 - 10	<u>Family Education</u> - Advisory Committee: "Human Sexuality in the Context of Imago Dei"	Paris
2 - 6	<u>CMC</u> - Regional Study Meeting for the Northwest Pacific	Hong Kong
22 - 28	<u>CCPD</u> - International Consultation on Transnational Corporations	Switzerland
End of November	<u>CCIA/Church & Society</u> - International Public Hearing on Nuclear Disarmament	
	<u>CWME</u> - Education for Mission Consultation	Geneva
	<u>CWME</u> - Asian Workshop on Developing Missionary Congregations	Asia
	<u>Faith & Order</u> - Consultation on "Uniting and United Churches"	Asia
	<u>RCL</u> - Consultation on Ecumenical Spirituality	West Africa

DECEMBER

11 - 22	<u>DFI</u> - Meeting on Ideologies	Sri Lanka
	<u>Church & Society</u>	
	- Energy Advisory Group - Summing-up Meeting for Third World Energy Consultations	
	- Summing-up Meeting on the Ecumenical Programme on Faith, Science and the Future	

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ABBREVIATIONS

ASEAN	Association of South East Asian Nations
CCIA	Churches' Commission on International Affairs
CCPD	Churches' Commission on Participation in Development
CEC	Conference of European Churches
CICARWS	Commission on Inter-Church Aid, Refugee and World Service
CMC	Christian Medical Commission
CWME	Commission on World Mission and Evangelism
DFI	Dialogue with People of Living Faiths and Ideologies
PCR	Programme to Combat Racism
PTE	Programme on Theological Education
RCL	Renewal and Congregational Life
URM	Urban Rural Mission
WCC	World Council of Churches

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* PLEASE NOTE EMBARGO

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EMBARGOED TO : 0001 hs FRIDAY, 19 DECEMBER 1980

WCC "CRITICAL COMMENTS" ON UN
PLAN FOR NAMIBIA

Geneva (EPS) - Critical comments and questions about the proposed United Nations meeting on Namibia have been raised by the World Council of Churches (WCC).

In a letter addressed to UN Secretary General Kurt Waldheim the WCC reaffirms its support for the Secretary General's initiative and "would welcome a clear proposal for direct talks between South Africa and SWAPO under UN auspices ... for the independence of the people of Namibia".

However, the Council believes a number of questions have been raised which are not clearly answered in the UN proposal.

The WCC letter says "there appears to be a lack of clarity about the objectives of the meeting proposed and about the nature of and participation at the meeting". Described as a "pre-implementation, multiparty meeting in which the parties concerned in the envisaged election would be included" the UN document does not make it clear who will participate in the meeting.

The WCC ask if it is the intention of the UN that the internal parties which have been supported by South Africa in order to undermine UN resolutions, should take part? The document also leaves unclear the status of SWAPO, recognized by the UN as "the sole legitimate representative of the Namibian people".

The UN report states that one of the main obstacles to progress has been the "acute mutual distrust and lack of confidence". This, says the WCC is South Africa's viewpoint and contradicts the UN Namibia mission report that trust and confidence was "a subjective and imprecise criterion".

"The main obstacle to negotiations on Namibia" says the WCC has been the "systematic and open defiance" of UN resolutions by South Africa. If South Africa continues to block the implementation of the resolution, says the WCC, "then all efforts must be directed towards the imposition of comprehensive mandatory sanctions" against the regime.

Another criticism is that relating to the pre-implementation multiparty meeting scheduled to take place in Geneva from 7-14 January, where South Africa is described as "interlocutor". This, says the WCC letter, is misleading since the objective is the withdrawal of South Africa from Namibia which it illegally occupies. It also contradicts a statement in the UN report which says that "the basis of the meeting would conform to the formula agreed upon during bilateral discussions held earlier this year on the question of 'direct talks'."

Here, the UN states that the "parties concerned in the envisaged election" would be included. South Africa's Foreign Minister Pik Botha has, however, announced that his country "will play an observer or advisory role" and will not participate directly. This means that Namibia would be represented by the "internal parties".

South Africa's Administrator General in Namibia has recently announced that a 26-person delegation composed of elected members of the National

(more)

Assembly, where the Democratic Turnhalle Alliance (DTA) has a big majority following the recent controversial elections held under South African auspices, will take part in the Geneva Conference.

The WCC letter has been sent after regular and direct contact with the churches in Namibia and in the context of the August 1980, WCC Central Committee resolution which called upon member churches to "encourage and support the Council of Churches in Namibia and its member churches on the exercise of their prophetic ministry". In 1977 the WCC Central Committee called upon churches "to press their government and the South African Government" to recognize SWAPO as "the authentic representative of the Namibian people".

EPS

NEW METHODIST BISHOP FOR THE PHILIPPINES

Manila (EPS) - The Rev. Emerito P. Nacpil, 48, a member of the World Council of Churches' Central Committee has been elected bishop of the Central Conference of the Evangelical Methodist Church in the Philippines. Bishop Nacpil, a well-known theologian has been a member of the WCC's Faith and Order Commission and the Programme on Theological Education. Since 1974 he has been the executive director of the Association of Theological Schools in Southeast Asia.

EPS

BUTI RESIGNS FROM SOUTH AFRICAN CHURCH COUNCIL

Johannesburg (EPS) - The Rev. Sam Buti, a President of the South African Council of Churches (SACC) has resigned because of pressure of other work. Mr Buti has also been seriously ill during the past year.

Mr Buti is Synod Secretary of the black NG Kerk (DRC) in South Africa and minister and chairman of the Alexandra Liaison Committee, a black township near Johannesburg with a population of some 40,000.

EPS

LONDON AUTHORITY WITHDRAWS ACCOUNT
FROM BARCLAYS

London (EPS) - One of London's largest local authorities has voted to close its £ 1,200 million account with Barclays because of the bank's South African involvement.

Lambeth Council is the first local authority to make this move. Over the past few years the Caribbean Conference of Churches, the Nigerian Government, and Warwick University and the National Union of Public Employees in the UK have also supported the boycott.

Brent and Lewisham councils, two more London local authorities, are also considering moving their accounts from Barclays.

The campaign against Barclays is especially important at present as the bank has recently participated in two loans to South Africa. In August 1980, US\$ 250 million was granted to the government and in November 1980, US\$ 57 million to ESCOM the state Electricity Supply Commission.

EPS

FORMER BISHOP OF LUSAKA
DEAD

Lusaka (EPS) - The Rt.Rev. Filemon Mataka, former Bishop of Lusaka and the first indigenous diocesan bishop to be consecrated in the Anglican Province of Central Africa, in 1979, died on 5 December at the age of 71, in Katete, Zambia.

EPS

PATRIARCH BENEDICTOS DIES
IN JERUSALEM

Jerusalem (EPS) - His Beatitude Benedictos Papadopoulos died 10 December, here following a heart attack. He was 89. He had been Greek Orthodox Patriarch of Jerusalem, leader of the Greek Orthodox Community in Israel and Jordan since 1957. He was a noted scholar and theologian and had a deep interest in ecumenism. He represented his Patriarchate at the 1927 Faith and Constitution ecumenical conference in Lausanne, Switzerland.

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